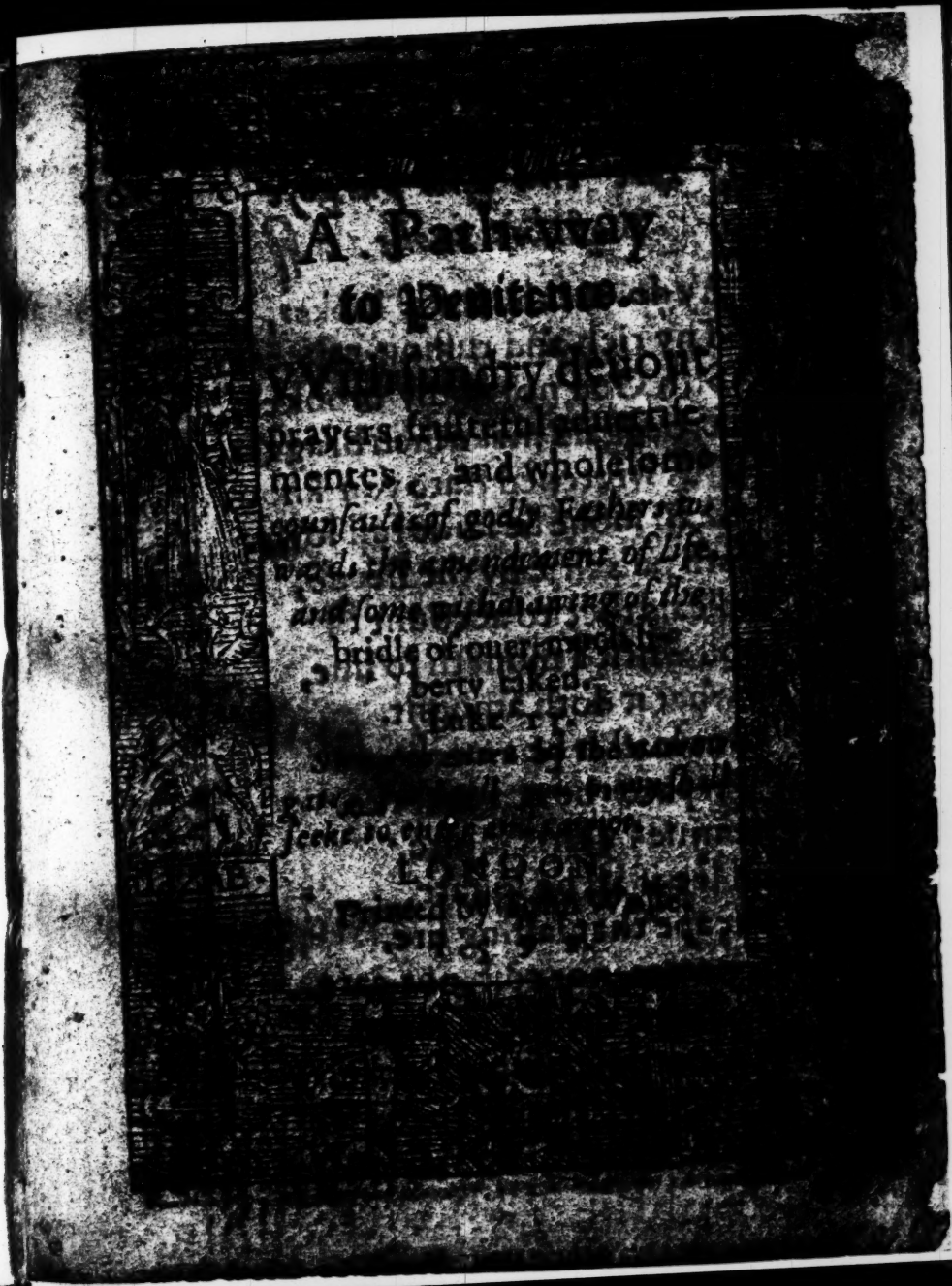

The end and purpose of this Booke.

LAy downe thy lofty lookes,
Thy rich and ruſling ragges,
Sith God nor godly brookes,
That beggars make ſuch bragges.
This wretched ſtate you know,
Shall ſoone be laide full lowe.
Death puls thee by the ſleeue,
And cals thee to account:
Thou wotſt a moneth to liue,
To what it doth amount.
But leaſt it be a weeke,
Prepare: be not to ſeeke.
Examine by this ſquire,
And ſee if all be ſquare,
To ſcape that laſting fire,
Flie paines, nor coſt, nor care.
To helpe thy life to looke,
Tis purpoſe of this Booke.

Of Penitence, and the *parts thereof.*

PEnitence, is the griefe and sorrowing of the heart for the sins and offences committed, together with an earnest purpose and desire to forsake them, and to be clensed of them, that grace may be restored, by such meanes as GOD hath left whereby to obtaine it. To

say thou art sorie for thy sins cõmitted against the diuine maiesty; and yet hast a liking thereof, or some remnant of a will or purpose in thy hart to renew them againe, it is but wicked dissumulation & deriding of the holy action of Penitence, without which no sinner can well hope to attaine to saluation. Let such take this for admonitiõ, both dreadful and often verified, they are most likely to be pre

uented

uented and ouertaken with
ẏ wrath of God, whose mer-
ciful fauor in giuing thē suf-
ficient space and means to re-
pent, they haue neglected and
ouerpassed, and so shal be dis-
appointed both of time, and
the necessary means to their
forgiuenesse.

Therefore it will be most
safety, readily to embrace
Gods mercy when it is offe-
red, with some deuotion, fear
and dread of his iustice. Like

as it is a thing most dreadful to despaire of forgivenes, or upon presuming of his mercy and forgivenes, and persevere in a delight & liking of the former sins and offences

Penitence is thought to consist of three things: viz. Contrition, which is the inward griefe and hearty sorrowing for our sinnes committed, to the impairing of that dignity, and polluting of that purity, whereunto wee

attained by our calling in Baptisme, but especially to the prouocation of GODS wrath thereby. Which contrition and inward motion of grace, mooueth and counsaileth to proceede to the acknowledging of our manifold sins, and accusing of our selues in the court of conscience, by confession, there to iudge our selues least we be iudged of the Lorde.

And sith the account of our

life and offences committed, is the waightiest cause that any mortall man can passe through and deale with in his life, it is to be attempted and taken in hand, rather with all care, feare and diligence possible, then sleightly & superficially, without due regard which we vtterly disalow of, in the meanest of our worldly causes.

Then resteth the thirde parte, which is restitution, and

and amends making, which some do cal satisfactiō, which is not to be taken as though we are able by any workes or merits to deserue the forgiuenesse of our sinnes, or to yeelde any meete recompence to God, for offending and displeasing his diuine Maiesty, for in that respect, Christ in his most precious bloudshedding, hath wrought a satisfaction for vs, if wee with all performe our duties,

thereby to bee partakers in that benefite, as by his holy word and the counsaile of the holy Ghost, in his Church, hee hath willed vs. But the satisfaction belonging of our parts, is the humbling of our hearts, the bridleing of our fleshly appetites, the bringing forth of penitẽt fruits in expres actions to the world: as in almes, prayer, fasting, abating of our pride & pompe in our apparell, ỹ charitable

bestowing

be ſtowing of our ſuperfluity to the comfort and relieſe of the needy, or otherwiſe to the honour of God or good example in the Common-wealth. Alſo by forgiuing others offences againſt vs, and by reſtoring vnto all-me whatſoeuer we with-hold or take away wrongfully: and that is that little which wee are able to do towards ſatiſfaction, wherewith GOD may be pleaſed, & his wrath

the

the better appeased.

Reasons perswading to Repentence, and the speedy performance thereof.

The needfulnes thereof.

The profite thereby.

The sundry examples of men in time past.

Ezechiel 18. If the wicked shall bee converted from his wickednesse, and become righteous, all his iniquities which

which he hath done shall bee forgotten.

Chrisost. de Penit. O penitentia quid de te nunc referam &c. O Penitence what shall I now say of thee, thou settest free the soule that is bound, and preservest that which is unbound. By thee the theef obtained Paradise, the prodigall sonne a chaine of worship, the cittie of Niniuie pardon, and Peter forgiuenesse when as hee had denied

denied Christ.

Philosophy saieth, that euery thing is vndone by the same causes it grew.

The rule of law saith, the thing is not forgiuen except the thing wrongfully taken be restored.

God graunt that the Penitence which is to bee performed for our sinnes and offences, be not required to the last farthing.

If thou alke when Penitence

tence is to be done, forsooth presently, it is but presumption to defer it.

Eccles. That which thou maiest doe, doe it forthwith.

Gal. 6. Whiles we haue time, let vs doe thinges that be good.

Aristot. Of all our time, non habemus nisi nunc, we haue but this time which we call Now.

Godly

Godly cogitations inducing to Penitence and amendment of life.

Thinke on the goodnesse of God, on his diuine might and vertue.

Thinke how good he hath beene to thee, to create thee of so noble a shape as in his owne likenesse.

Thinke what grace hee hath done to thee in the Sacra-

crament of Baptisme cleansing thy soule from sinne.

Thinke how often and manifoldly thou hast offended him, since the vow and profession in Baptisme.

Thinke howe weekely, monethly, or yearely he hath tarried for, and expected thy returning from sinne.

Thinke from howe many daungers he hath preserued thee in body and soule.

Thinke how ill thou hast

bestowed the time that hath beene giuen thee to performe true Penitence, and yet perhaps thou hast not done it.

Thinke how many times he hath forgiuē thee in christ, and howe many times thou hast fallen to sinne againe.

Thinke what paine and torment thou haddest beene in now, and euermore, if god had taken thee out of this worlde when thou wast in deadly sinne.

Thinke

Thinke how dearely hee bought thee from the danger of the diuell, suffering continuall paine in this world about the space of 32. yeares, going barefoote in cold and in heate, suffering hunger and thirst: and many reprochfull iniuries: at length sheading his precious bloud and yeelding his body to the Crosse.

Cassiodorus. Thinke all that time to be lost, in which thou hast not thought on god.

Let vs begin to loue good cogitations, and forthwith God will vouchsafe to deliuer vs frõ those that be euil.

Questions and aduertisements about sin and repentance or Penitence.

What is sinne?

There are two latin words for it, *peccatum*, and *delictum*: *peccatum* is the sinne when wee doe offend by disobeying the

the commandements of god, *delictum* is the sin when wee leaue a good worke vndone, which we ought to doe: but these words are almost growen out of difference.

An other definition of sinne.

Fol. 19. Aug. cont. Faust. lib. 2. cap. 22. Sinne is a free will to retaine and obtaine that which Law and Iustice hath forbidde. From the will

therefore sloweth the beginning of sin, and from thence the beginning of euil: namely, the transgressiō of the iust commandements of God, or the punishment according to the iust iudgements thereof.

How many sortes of sins are there?

Three. Sins of infirmity, of ignorance, and of malice: sinnes of infirmity are contrary to power, and by attribu-

tribution to the father. Sins of ignorance, to wisedome, and contrary to the Sonne. Sins of malice, to loue, and by attribution are contrarye to the holy Ghost.

De ver. & fall. penit.

There is no sinne so small that groweth not ouer strõg by negligence.

De confi. lib. 1. cap. 7.

Who shall put me in re-

membraunce of the sinnes of my childehoode, for none are cleane from sin in thy sight, no not so much as the childe of one day olde? And a little after: The weakenesse of infantes members is innocent before GOD, but not their soules. Feare therefore to commit sinne, for he that loueth sin shal fal into a death, where he could not fall into it if he did not delight in sin.

Which

Which be the sinnes crying before God for vengeance and punishment.

Manslaughter, sin against nature, Oppression of the poore, fatherles, and widdowes, with holding of laborers wages, and debtes due to poore men.

Which be the sinnes that bring forth other sinnes?

Provocation, counsailing,

commending, permission, assisting, participation, consenting.

Which be the circumstances augmenting sin?

Time, knowledge, order, age, state, number, persevering, dignity, place, manner, small resisting.

How is sin auoided?

By eschewing the occasion thereof, which oftentimes is found to bee through company, meats, drinkes, apparell,

rell, beholding, &c.

What remedy to put away sin committed?

Repentance, which is an inward contrition of heart for sinne committed, with amendement of life intended.

What effects be there of repentance?

It maketh Angels glad, it iustifieth wicked persons: it doth call againe the goodnes lost, and reuiueth mankinde to euerlasting life.

Which

Which be the parts pertayning to repentance?

Hope of forgiuenesse, inward sorrowing, or contrition of hart, acknowledging of the fault, and a purpose to forsake sinne.

How should a man beginne Repentance?

First in thy chamber or other secrete place, be busily thinking with thy selfe, how manifoldly & how wickedly thou hast sinned: whether in

in deed, speech, cõsent, or will, and then what good deedes thou hast left vndone, which to thée pertained to doe. Thy sinnes particularly called to remembrance, with ỹ greatnes, enormity, and filthinesse of them, it behoueth to aske God forgiuenes with all humility, and hope to bee forgiuen, wholy trusting in the merits of our only Sauiour and Redéemer: the great benefite and vertue of whose

merites

merites are applied vnto the sickenes and wounds of our soules by his ghostly phisicke of Penitence, and the godly actions and performance ther of, which is like to proue the more fruitefull and effectuall, if it bee ioyned with these things following:

First faith, which is a firme beleeuing that God will vndoubtedly perform that that he promiseth or threatneth.

Secondly, hope of obtayning

ning forgiuenesse.

Thirdly, confidence and trust had in Christs merits, of his bloudsheadding and passion, whereof our penitēce for sin maketh vs partakers.

Fourthly, submission and accusing of our selues.

Fiftly, the loue of God, for which, all sin is to be abhorred, and all obedient seruice of our part to bee performed Meanes to kindle and stirre vp that loue, are these.

First

First the knowing of our selues, by considering our baseness, vilenes & infirmity.

The consideration of the mightinesse and greatnes of God, against whom we dared to offend.

The regard and dread of displeasure, and terror of the last iudgement, when al shal be rewarded according vnto their workes or desertes.

The reuoluing, reckoning and remembring of our sins,

and

and wicked or filthy desires.

The calling to minde of Gods vndeserued benefites bestowed on vs, his vnprofitable & vnworthy seruantes.

To helpe vs the better to call our sins to mind, these fewe circumstances may serue.

The calling to mind how long time hath passed since we performed the workes & parts of penitence, last before

this, in such sort as we ought to do.

The estate of our degrée and calling, by reason whereof our sinne may be the more grieuous, or wee the more touched or punished for the transgressions of others.

The vocations which we haue bestowed our time in.

The places wher we haue liued, accompanied, or bene conuersant.

The persons whose felow-

shippe or dealinges we haue medled with.

Why is confession of sins so needefull as prayer?

Because confession prepareth and maketh vs more meete to pray, and more likely to be heard. The holy man Dauid had euer recourse to confession and penitence. Psa. Dixi confitebor, &c. I haue said I wil confesse mine iniquities to the accusing of my selfe.

Prou. 28. He that hideth his offences shal not prosper but hee that shall confesse them, and forsake them, shal obtaine mercy.

Who is like neuer to be forgiuen?

Hee that forgiueth not others. And he that wil not to his power restore again such goodes or thinges as he hath taken or gotten into his hand wrongfully from others, by

by ſtealth, robbery, fraude, ſubtilty, or otherwiſe iniuriouſly.

How proue you that?

The teſtimony of the Pater noſter, or Lordes praier, may be brought for the firſt, viz.. Good Lord forgiue vs, euen as wee forgiue others.

And for the other S. Auguſtines wordes may ſtande for witneſſe to confirme it, where

where he saith: Non dimittitur peccatum, nisi restituatur ablatum. The sinne is not forgiuen, vnles the thing taken away be restored.

How a man ought to examine his owne conscience, and to confesse his sins priuatly to God.

First, looke into your selfe, your behauior and vsage, and see by how many waies and meanes you haue offended God

God in the ſin of pride: whether it be of a hie, preſumptuous, vaine-glorious, or arrogant minde, or elſe in your apparell, beauty, eloquence, riches, great liuelyhood, faire building, office, or other temporall or naturall gifts. And according to that which you ſhall find your ſelfe an offender in, to be heartily contrite, and inwardly ſorrowful, confeſſing, acknowledging, and accuſing your ſelfe thereof.

Most humbly crauing pardon and forgiuenes with an vnfained purpose to amend, and become humble as a denier of your selfe.

Also how much and how diuersely you haue sinned in enuy against others, because they bee better estæmed or commended then you, or liue in more wealth, credit, and prosperity. And according vnto your guiltinesse herein, to cry God mercy, in purpose

to

to amend and become more charitable towardes your neighbour.

Also how much and howe oftē ye haue sinned in wrath against your neighbour, kept couertly, or breaking forth into rigorous or malicious words, with appetite to reuenge.

Acknowledge and accuse your selfe, imploring mercy and forgiuenesse, with grace to become patient.

Also call vnto minde how slouthfull you haue bẽn to al goodnesse: especially for the health of your owne soule, in omitting to serue God deuoutly by praier, comming to the Church, or in due pondering on your repentance, delighting rather in idle thoughts and imaginations of the world and the flesh.

Acknowledge your manifolde faultes here: aske God heartely mercy, esteeme lesse

of

of your ease, by dreading or thinking on the torments due to all sin.

Moreouer, peruse your self and see how diuersly and often you haue fallen into the sin of Couetousnesse, by vnlawfull desires of worldely goods, in mispending of them or in vnmeet keeping of them when they might bee well spēt. And specialy in desiring of other mens goods wrongfully, or in ambitius desire of

worshippe, or riches, aboue that is meet and sufficient against your necessity.

Acknowledge your desires and dealings herein: euen to to him that knoweth whether you say true, or do cloak and make light of them.

Item, how often you haue sinned in gluttony of meate or drink, in taking more then sufficient: or in eating at such times, or in such manner, as you ought to forbear, preferring

ring the regard of your belly, before the cõscience of order, obedience and example, aggrauating the sundry offences herein, by making your selfe worse disposed to serue God, and the more prepared and stirred vp to sin, wrath, and wretchednes. Aske God mercy with teares, and due sorrowing, remembring the penury of the poore distressed and the voluntary abstinẽce of Christ and his seruants.

Lastly,

Lastly, how often and diuersely you haue offended in the sin of lecherie and fleshly liking, either by vnclean desires or voluntary pollutions, & by actual performance. Acknowledge your manifolde offences herein, be thorowly penitent, & euer think that to be a sorrowfull pleasure, which so much displeaseth GOD, for the which he saieth: Thou shalt not in that state of minde and purpose,

pose, inherite the kingdome of heauen.

Furthermore, you are to examin your self by the rule of the commandements.

Whether you haue loued God aboue all things, or thy wife, childe, gold, faire house, or concubine more then him.

How much you haue vsed to take his name in vaine, by needelesse swearing.

How negligent you haue beene in obseruing the Sab-

both,

both, and other festiual days, appoynted for prayer and Gods seruice.

How obedient or disobedient you haue beene vnto your own parents, carnal or spirituall, in not following their well aduised counsails, and commaundements, or in not doing vnto them due reuerence.

How slaunderously you haue vsed your tongue to the defaming of any person.

How

Howe iniurious you haue bëene towardes your neighbours, in taking away their goods or things without their good wils and consent.

Howe much you haue sinned with your neighboures wife, or other women, by vnlawful act, or fleshly desire

Howe wicked and malicious you haue bin in bearing false witnes against any person, especially the innocent, and he that standeth in that

which is right and true.

How viciously enclined you haue béen, in not forbearing to séek, and practise how to get and obtain the vnlawfull loue and liking of other mens wiues, daughters or seruants.

Or by what meanes you may get into your handes, or possession, the gwdes, house, land, office, or liuing of your neighbour, al which offences are committed against the ex

presse

preſſe commandement of almightie God, and therefore you can not be too ſcrupulous or diligent in loking well to theſe points, nor thinke this ſuperfluous or ſuperſtitious.

Likewiſe, how much you haue ſinned in miſuſing or in miſpending of your fiue ſenſes, called the fiue wits, that is, in vnchaſt ſeeing, in glutonous taſting, in vaine or vngodly hearing, in pompous or ruffianly ſmelling in

wãton touching with hands, fæte or other places.

Lastly, how much and how wilfully you haue sinned in not fulfilling the Temporall workes of christian pitty: in not clothing the naked: in not giuing drinke to the thirsty: in not fæding the hungry: in not visiting prisoners, and the sicke: in not giuing vnto the poore: in not harbouring the harbourlesse; in not burying the dead.

Spiri-

Spirituall workes of pitty.

In not giuing counſaile to them that nēded: in not teaching the ignorant: in not correcting or rebuking offenders: in not comforting the ſorrowfull: in not forgiuing them that haue miſſaide or miſdēmd of you: in not patiently ſuffering thē that haue reproued you: in not praying for your ill neighbors amendement.

Sins of the heart.

Erroꝛ, hereſie, ſinfull ſtudy, not beléeuing all the articles of the faith, euill delight, imagining miſchiefe, oꝛ vengeance: hatred, wꝛath, enuy, ioy of other mens euill: ſoꝛrow at other mens welfare: no pittying of them that bee in paine oꝛ pouerty: diſdaine at poꝛe oꝛ ſinfull men: hipocriſy oꝛ diſſimulation: flatterie: dꝛeading moꝛe to diſpleaſe man then God: ſinfull

coueting

coueting of dignity, benefice, office, or riches: vaine-glory of goods, lands, gay houses, or kindred: loathing of poore kindred: pride of kindred rich or noble: sorrow for not doing more euill, or that he did not the sinne hee might haue done: inconstant in good purpose: loath to forsake sin: not liking or not desiring to heare the word of God: not attentiue to the calling of the holy Ghost. Loath to serue God,

or to doe a good deede: disobedient to the commandemẽts of GOD, or of the holy Church: disdaining of good counsaile: singularity: obstination in euill purpose: despaire. Of these speaketh the Lord in the Gospell. De corde exeunt cogitationes malæ, homicidia, adulteria, fornicationes, furta, &c. Out of the heart proceade euill thoughts, manslaughter, adulteries, fornications, thefts,

theſts, &c.

Sinnes of the mouth.

Exceſſe in taſting, eating or drinking: idle words or wãton talke: taking Gods holy name in vaine: lying: falſe bearing in hand: ſwearing, or forſwearing: ſlaundring, ſcorning, curſing, blaſphe-ming, ſcolding, railing, obrai-ding, diſcloſing of counſaile, falſe-witneſſe bearing: euill counſaile giuing: flattering wordes: prayſing of euill

deedes: peruerting of good deedes: peruerting of Gods worde to a wrong meaning: despising, vaine arguing, foolishe laughing, proud or presumptuous speaking. Of these our Lord speaketh by the Prophet: Prohibe linguam tuam a malo, & labia tua ne loquantur dolum: sic elige quid loquare, quia mors & vita in manibus linguæ. Kéep thy tongue frō euill, & thy lips that they speake

ſpeake not deceipte: weighe what thou ſpeakeſt, for both life, & death, is in the kæping of the tongue. And this of Salomon: Qui cuſtodit os ſuum & linguam ſuam, cuſtodit ab anguſtiis animam ſuam. Hee that kæpeth his mouth and his tongue, kæps his ſoule from ſorrow.

Sinnes of deede.

Idolatry, Necromancye, treachery, ſorcery, tiranny, treaſon,

treason, manslaughter, sacri-
ledge, simony, apostacy, glut-
tony, lechery, drunkennesse,
false inditing of any man,
wrõg imprisoning, striking,
hurting or hindering any in
his body, good fame, or in his
cattle: theft, robbery, extor-
tion, vsurie, deceite, vsing of
false weights or measures:
letting of Gods seruice, or of
any good doing: mispēding of
holy daies: wasting of time:
haunting of vaine plaies or
iests:

ieſts: example of euill liuing: bringing vp of new faſhions maintaining of ſinne, or any falſe quarrell: receiuing in the ſtate of mortall ſin: employing viciouſly any bodely or ghoſtly gift of God: not refraining the cuſtom of ſin, nor the circumſtances, as time, place or perſons.

Sinnes of omiſsion.

that is.

The leauing of good deeds which we ought to doe.

Not

Not louing, praying, and thãking God oft for his gifts and benefites: not giuing attention to our praiers: not conforming our workes and our wil to Gods wil: not doing al our good déeds to a good intente, which is, to please God, and so come to blis: not disposing vs to receiue grace, and if we receue it, not vsing it as we should do: not forgiuing others for charity and Gods sake: not resisting

strongly

ſtrongly againſt temptation: not appeaſing them that are at debate: not teaching and inſtructing the ignorant: not correcting thē that doe amis: not being faithful vnto God, and our Chriſtian brother to our power: not yeelding a good déede for an other if wee may: not comforting them that be in ſorrow, ſickeneſſe, or pouertie: not amending our ſinnes ſpédily, but lying or dwelling in them preſūptuouſly

tuously in truſt of mercy. Againſt which preſuming, wée reade in Eccl. 5. Non adijcias peccatum ſuper peccatum, & dicas, miſericordia Dei magna eſt. Adde not one ſin on heape vppon an other, and ſay, the mercy of God is greate. S. Greg. hath this ſaying: Cum miſer homo &c. When the wretched mã falleth into any grœuous ſin the Diuell perſwadeth with him, that hée ſhould not repent,

pent, nor confesse his sinnes, affirming it was but a light and smal sin, or but purposed in his heart, hee preacheth vnto him of mercy, and promiseth him long life, and biddeth him goe forwardes a while longer in his sin, and all is to the end that we may bring him to care but litle for God: and so at length to perish, through impenitence or desperation.

Ready and approued remedies against capitall sinnes.

AGainſt the ſwelling and enflaming of pride apply vnto your ſelfe the practiſe of humility, which chiefly conſiſteth in knowing of our ſelfe, in obaying our ſuperiours ſpiritual and tempozal, in not making our ſelfe better than our equals. Neither ought we to diſpiſe oz diſdain our

our inferiours. And therefore to beat downe stoutnesse and hawtinesse of mind and wil, let vs loke vpon examples of Jesus Christ, his humbling to the death of the crosse, and the lowly patience of his saints and martired seruãts. Thus comparing our imperfections with their perfections, let vs cast downe our selues, and acknowledge our selfe vile, & voyd of any thing to be honored or praised for.

Against the heate and distemperaunce of wrath, and desire of reuengement: the very same remedy seruety, that cureth pride.

Against the wicked repining of enuy had against the prosperity of others, or otherwise reioising at their harm, haue recourse vnto charitie, which enuieth not at all, & to stablish that vertue in you, be feruent in praier, and vnderstande well the meaning of that

that ordinarie petition, Adueniat regnum tuum, which kingdome in vs is the vse & possessing of charitie, whereby all our wils and mindes are subiected and referred to Gods will, which ought to rule & raigne in vs: wherby our faith and suffering of aduersities, troubles, and annoyances are made effectual and fruitfull to vs, and without no good worke is any thing auaileable.

Against the heate of lechery, and grædines of gluttony wherby they are both counted vile and beastly, allay the one and moderate the other, with the temperate playster of Christian fasting, which subdues the flesh to the spirit and with relæuing and assisting of the poore oppressed soule, it worketh also health to the body and benefite to the common wealth.

Against the hated iniuri-

ousnesse

oulneſſe of Auarice, whereby a man offendeth God as wel in kæping as in coueting, ſet iuſtice againſt wrong doing, the vertue of liberality againſt ſparing in good purpoſes, and mercy againſt a cruell and vnpittifull mind.

Againſt ſlouth or ſlowneſs in well doing, which is the vice of them that bee coldly affected towards God, lukewarm in religion, negligent in their ſouls health, and ſuch

as be in despair, or delay and defer that which they ought to doe for the loue of God or their soule, encounter & resist this sin, armed with the vertue of hope, which maketh a man to attempt thinges that be hard, & aboue his meanes, so they pertaine to God, and the fulfilling of his holy will. Hope is our ankar the which holdeth vs fast to a good purpose, as the shippe is staied by the materiall ankar.

A prayer deuout and thankfull for daily help and preseruation.

O My soueraigne Lord Iesu, the very Sonne of Almightie God, and the moste cleane and glorious virgine Mary, that sufferedst bitter death for my sake and al mãkinde, on the Good-Friday, and rose again the third day. I beseech thee lord haue mercy vpon me, that am a wret-

ched ſinner, but yet thy creature. And for thy precious paſſion ſaue me, and kæp me from all perilles bodely and ghoſtly, and ſpecially from al things that might turne vnto thy diſpleaſure.

And with all the powers of heart, I thanke thée moſt mercifull Lord for the great mercies which thou haſt ſhewed me in the great dangers that I haue beene in, as wel in my ſoule as in body. And

also for that thy grace and endles mercy hath euer kept me, spared me, and saued me from the houre of my birth, vntill this time. I beseech thee Lord, that thy mercy may kéep me for thée alway. And I cry thee mercy with all my whole heart, for my great offences, for my great vnkindnes, and for my wretched and sinfull life: and in that I haue shewed my selfe so vnable to leade my life as

thy

thy ſeruant, I cry thee mercy, and beſeech thée to forgiue me. I thanke thée alſo moſte entirely, my moſt gracious Lord, for the benefites and grace which thou haſt giuen me ſo largely in this worlde, before many other who haue better deſerued then I. But moſt gracious Lord, I confeſſe and acknowledge vtterly that all the ſame commeth of thée: for the which all worſhip, praiſing and thankes be

to thée now and euer.

Non nobis Domine, non nobis, sed nomini tuo da gloriam.

A prayer to bee saide when thou prepareſt to make confeſsion of thy ſins to God.

CReator of heauen and of earth, King of kinges, and Lorde of Lordes, who hast made me of nothing to thy Image and likeneſſe, and hast re-

redéemed me with thy owne blood, whō I a ſinner am not worthy to name or cal vpon: moſt humbly I pray and beſeech thée, that thou wouldeſt mercifully loke vpon me thy naughty ſeruant, and haue mercy vpon me that haddeſt mercy on the woman of Canaan, and on Mary Magdalene, that ſparedſt the Publicane, and forgaueſt the theefe hanging vpon the croſſe. To thee (O moſt holy father) I confeſſe

confesse my sinnes, which if I woulde hide from thee (O Lorde) I can not. Spare me (O Christ) whome I haue much offended, in thinking, speaking, and doing, and in euery manner wherein (I fraile man and sinfull) might sin by my fault, by my owne faulte through my great default. Therefore (O Lord) I beseech thy mercy that cammest downe from heauen for my saluation, that liftedst vp

Dauid

Dauid from his fall of ſinne, ſpare me (O Lord) ſpare mee (O Chriſt) that ſpareddſt Peter whē he denied thée. Thou art my Creator and my Redéemer, my Lord and my ſauiour, my king and my God. Thou art my hope and my truſt, my guide and my help, my comfort & my ſtrength, my defence and deliuerer, my life, my health and my reſurrection, my light and my deſire, my aſſiſtance and my refuge,

fuge. I pray and beseech thee, helpe me, and I shal be safe, gouerne me and defend me, strengthen mee and comforte me, confirme and make mee glad, lighten mee and visite me, raise me being dead, because I am of thy making and workemanship. O Lord despise me not, being one of thy housholde seruants, although lewd, vnworthy, and a sinner: but whatsoeuer I am good or bad, I am alwais

thine. To whome shal I flie except I goe to thée: If thou doest cast me off, who shall receiue mee? If thou doest despise me, who shal lok vpon me? Vouchsafe therefore to know mee one vnworthy flying vnto thee: though I be vile and vncleane, seeing if I be vncleane, thou canst purge me: if I be blind, thou canst make me to sée: if I bee sicke, thou canst make mee whole: if I be dead and buri-

ed,

ed, thou canſt raiſeme again. For thy mercy is greater then my iniquitie, thy godlines is greater then my vngodlines, thou canſt forgiue more then I can commit, and releaſe more then I can offend. Diſpiſe me not therefore (O Lord) neither looke on the multitude of my iniquities, but according to the multitude of thy mercies haue mercy on me, & be fauourable vnto mee a great

ſinner. Say vnto my ſoule, I am thy ſaluation: who didſt ſay, I will not the death of a ſinner, but rather that hee may bee conuerted and liue. Turne me (O Lord) and bee not angry againſt me, I pray and beſæch thée, O moſt merciful father, that for thy mercies ſake thou wilt bring me to a good end, and to the happineſſe of true repentance by due contrition and pure confeſſion of all my ſins. Amen.

A

A prayer before confession to God.

MOst holy and mercifull Lord Jesu Christ, the only hope of my souls healthy, receiue this the confession of my sins, which I will make vnto thee: and giue me I beseech thee due sorrowing of heart, and grace to bewaile them with the teares of mine eies, and that hereafter both day and night I may mourn

for my negligences & offences with an humble and pure hart. Let my praier approch in thy sight (O Lord) if thou shalt be displeased with mee, whom shall I séeke to helpe me? who shal pitty mine iniquities? Be mindfull of mee O lord, who calledst the Cananean and the Publican to repentance, and receiuedst Peter when he wept. O lord my God receiue my praiers the Sauior of the world, good

Iesu,

Jesu that gauest thy selfe to the death of the crosse, to saue sinners, respect me miserable sinner, that am calling vpon thy name, neither respecte thou so much my euilnes, ỳ thou forget thy own goodnes. And if I haue committed that wherby thou maiest cõdemne me, thou hast not lost that whereby thou mayest saue me. Spare me therfore thou that art my Sauiour, and haue mercy on my sin-

full soule, vnlose her bonds and heale her wounds, Lord Jesu I desire and beseech thee shew me thy countenance, & I shall be safe: send forth thy light and thy trueth into my soule, that I may see in this grosse body the number, quality, & greatnes of my offences which I ought nowe to confesse to thee with answerable sorrowing & bitternes of hart. Grāt thou that liuest & raignest god for euer & euer. A-

A prayer to be sayd after the confession of our sins to God.

O Lord I beseeche thee, let this my confession be accepted with thee, which I haue nowe made before thée, by calling to minde, and rehearsing of my sinnes, and whatsouer there is wanting in me, either of due contritiõ and sorowing, or of pure and dutifull confession, let thy

godlines and mercy supply it: and according thereunto vouchsafe that I may bee receiued, ful and perfectly absolued in heauen, who liuest and raignest world without end. Amen.

A prayer before the holy Communion.

TO come to the Table of thy most sweete banket (O holy Lord Iesus Christ)

I doe feare and tremble, that am a sinner, nothing presuming of my own merits, but trusting in thy mercy and goodnesse, for I haue a hart and body spotted with many crimes, togither with a mind and tongue not warily kept. Therfore O holy Deity and dreaded Maiesty, I poore wretch attached with many causes of sorrow and griefe of mind, haue recourse to thee the fountaine of mercy: vnto thee

thee I hasten to be cured: I flie vnder thy protection. And whom I am not able to bear as a iudge, I hope to finde a Sauiour: to thee, O Lord, I shew my wounds: before thee I wipe away my shamefastnes: I wote my sinnes bee many and great, for which I am afraide, but I hope of thy mercies which are infinite. Looke vnto me with the eies of thy mercy, Lord Iesus Christ, King eternall, God and

and man, crucified for man, heare mee hoping in thee, haue mercy on mee that am ful of sins and wretchednes, thou which neuer wilt cease to let runne the fountaine of thy compassion. Remember O Lord, thy creature which thou redeemest with thy owne blood. It repenteth me that I haue sinned, and I am in desire to amend the works of my life.

Therefore most mercifull

Father

father take from me all my iniquities and sinnes, that I being purified in minde and body, I may worthely taste of that which is most holy, and grant that the same that I unworthy intende to receiue, may be the remission of my sins, the perfecte purging of my offences, the expelling of filthie cogitations, the renuing of good & godly intentions, and a most firme defence of my soule and body against

againſt the ſnares & deceits of my enemies. Amen.

A praier to be ſaide after the holy Communion.

I Giue thee thankes holie Lord, almighty Father, god eternal, that haſt vouchſafed to feed me a ſinner, thy vnworthy ſeruaunt, for no merites of mine, but of the vouchſafing of thy mercy. And I beſeeche thée that this holy

holy Communion be not vn-
to me a guiltinesse vnto pu-
nishment, but rather a whol-
some intercession to forgine-
nesse. Let it be to me the ar-
mour of faith, and shielde of
good will. Let it be a cleansing
of my vices, and destruction
of concupiscence and lust: the
increase of charity, patience,
humility, and obedience, a
sure defence against the as-
saults of al enemies, both vi-
sible and invisible, a perfecte
quieting

quieting of my motious, both carnall and ſpirituall, a ſure ſtaying on thée one true god, and a happy conſummating of my life and end.

And further I beſeech thée that thou wilt vouchſafe to bring me a ſinner to that vnſpeable banket, where thou with thy ſonne, and the holy Ghoſt art to all thy Saintes, the true light, and the ful ſaciety: the euerlaſting ioy and moſt perfect mirth and felici-

city through our Lord Jesus Christ. Amen.

A deuout praier of the seuen last wordes of our Sauiour.

O Lord Jesus Christ, who art noted to vtter specially seuen words or sentences whiles thou didst hāg on the crosse, wherby we vnderstande it was thy will wee should alwaies be mindful of the

the same most holy speeches. I beseech thee by the vertue of the same, ỳ thou haue mercie on me, in whatsoeuer I haue sinned and offended against thee in the like nũber of mortall sins, or their branches. Lorde euen as thou saidst, Father forgiue my crucifiers, so giue me grace that I may forgiue all them that work me any euil Lord as thou saidst to the Theefe, To day shalt thou bee with

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mee in Paradice, by thy grace let me so liue, that at the houre of my death thou maiest say, To day shalt thou bee with mee in Paradice. Lord, as thou diost say to thy mother, Woman beholde thy sonne, and then vnto the Disciple, Beholde thy mother, euen so let thy loue and charity bring me to be conuersant with thy blessed mother, Lorde, as thou diddest say, O my God my God

God, why hast thou lefte mee? Giue me grace to say, whensoeuer I am in trouble or veration. Father, haue mercy on me a sinner: helpe me my King and my God, who hast redeemed me with thy owne bloud. Lord, euen as thou satedst, I doe thirste after the death of soules, so let me euer thirst after thee, loue thee the welspring of liuing water, the fountaine of eternall light. Let me runne

to loue thée with all the de-
ſire of my hart. Lord, as thou
ſaidſt, father into thy hands
I commend my ſpirite, giue
me grace to liue ſo perfectly,
that at my death I may ſay
to thée: Lord, into thy handes
I commend my ſpirite, re-
ceiue mee that am comming
vnto thée, for now is the time
thou diddeſt appoint. Lorde,
as thou ſaidſt, It is finiſhed,
meaning that the ſorrowes
and labors ſuffred for vs mi-
ſera-

serable sinners, were now at an end: let me by thy help deserue to heare ỹ swæt spæch of thine: Come my beloued, for I haue now determined to accomplish thy petitions, Come with mee that thou maiest sit with my Angelles and Saintes, feasting in my Kingdome, and reioysing world without end. Amen.

A prayer for the daily bread.

ALmighty God, wee thy wretched children do cry vnto thée from earth, as to our father in heauen: vouchsafe through thy infinit mercy to giue vs that which pertaineth to the needfull sustentation of the bodie and grant thy grace and blessing vnto all our labours & honest exercises. For vnles thou buildest the house, they that build it labour in vaine. Helpe vs that we may cast out the net

of

of our vocation in thy name to good lucke in taking, and therwithal giue vs thy grace that euery one in buying and selling may deal with a good conscience, without fraude & deceit. Kæpe vs from ill seruantes, & from an vnfaithful family to deale with. Giue vs that liue in pouerty, patience, that we murmure not agaynst thy diuine will, nor of malice transgres thy commandements: grant to them

that be rich that they be not
proud therof, but rather that
they may inrich themselues
with good workes, and so lay
vp a good foundation for the
world to come. O Lord God
two things I do aske of thée,
kéepe me from Idolatry, in
preferring any thing before
the loue of thée, bee it wife,
children, friends, house, rich-
es, or any priuat opinion, and
giue me neither beggary, nor
riches, but rather ý which is
nécde-

néedefull for my sustentation, least being ouer full, I be moued to deny thee, and say who is the lord, or otherwise bée compelled by néed to rage and to forsweare the name of my God. From these things preserue me I beséech thee, through Iesus Christ thy beloued sonne. Amen.

Against the diuels temptation.

O Mighty and good God, the heauenly Father, wée finde

find by thy holy worde, that the diuel the old serpent our aduersary lieth in waite by a thousand or infinite indeuors to kæpe our soules from saluation, and to bring vs into the filthines of sin, confusion and desperation. He inticeth vs with riches: hee woulde catch vs with pouerty: voluptuousnesse: the coueting of worldly honour, and desire of power and authority: or els by other worldly carefulnesse.

nesse. He laieth snares for vs by wordes, by deedes, by night, by day which way soeuer we turne vs, he assaulteth vs with his temptations, whether we watch or sleepe, he is at our backes, and openeth his iawes to deuour vs. O lord, who shal escape him? Behold he watcheth without ceasing, and neuer is at rest, but we of the sluggishnesse of our flesh, watch not carefully to resist him by thy helpe. O-

pen,

pẽ therfore our eies, that we may know how puissant and subtil an enemy we haue: for our wrestling is not onely against flesh and bloud, but against Sathan the Prince of this world. Haue mercy on vs GOD, and make vs strong & comfortable in the vertue of thy power: put on vs that armour that we may resist his assaultes, girde our loines with the truth: put on vs the breast-plate of righteousnes:

ouſnes: and ſhoes of Euangelicall peace. But aboue all things ſtrengthen our harts with the target of faith, wher with we may breake off the fierie dartes of the wicked fænde: put on vs the helmet of ſaluation, and giue vs the ſword of the ſpirite, which is thy holy worde in true ſence and vnderſtanding: ſo ſhall we manfully reſiſt and ouercome our ſaid aduerſary. If thou be our helper, wee ſhall

not

not feare him, though the whole earth be in broile, and the mountaines cast into the Sea, thou art our force and refuge, which liuest and raignest world without end.

For Benefactors.

O Most mercifull God, sith it is so, that all ingratitude displeaseth thee, giue me grace (I beseech thee) to be mindful and thankeful for al thy benefites, and that I be not

not found vnthãkful toward them that haue done me any good, least I fal into thy iudgemẽt for it. O most swẽt god, giue to them that good both of body and soule, which they stand in nẽd of. And giue me grace to be beneficial vnto others, as I haue foũd others to me, after my power. Let me not for the ingratitude of others, faile or ware fainte herein, specially towards the faithfull, for as much as thou

our heauenly father art good, and sufferest thy Sun to rise both on the good and euil, and raynest on the iust and vniust: I beseech thee let vs follow this thy liberal example y wee may shew our selues to be thy true sons, that thy name be not dishonored, or thy honor violated, who liuest and raignest true and almighty God now and euer. Amen.

For

For the vnity of the Church.

MErcifull God, who hast called vs by one and the same hope of our calling, euē as there is one Lorde, one faith, one baptisme, one God and Father of vs al, or more rather, as thou the Father art one God with Christ thy beloued Sonne in the holy Ghost, so ought we to be one in thee. I therefore do beseech

thée, that all that beare the name of Christian men, may bee of one mind in the true & catholike faith: and that we may be careful to maintaine the vnitie of the Church in the bonde of peace, & to vnite our hearts in charitie. Take from vs all carnall affection, enmity, hatred, and swelling of mind, and curiositie of foolish and vnprofitable questions, that beget nothing but strife. Breake thepower of

the diuel with the malice and deceit of men, who indeuour to disseuer that band of vnity Assist vs, O mercifull God, that as many as haue departed frō the sound vnderstanding of the scriptures (according to the interpretation of the holy Ghost, whome our Sauior left to be the comforter & directer of his church) and of a reprobat mind haue brought in errors, heresies, & strifes, they may throughe

thy grace returne to the acknowleding of thy trueth. Likewise defend vs from the tumultuous spirits of errors and schisme, that the church be not troubled, and the harts of the ignorant seduced by sugered wordes. So shal we of one agrément, and with one mouth, honour thee the God and Father of our Lord Iesus Christ. Amen.

For the preseruation of the Church.

O Father of all mercy, conſerue, I beſeeche, thée, thy vniuerſall Church, the congregation of all true faithful people, againſt the gates of hell, againſt all the deceiptful ſnares of the Diuell, and againſt all malice and rebellious madneſſe of the woꝛlde, ſaue thy Arke and al chꝛiſtians therin, that it periſh not in the raging ſea, and tolling waues, I beſeech thee. Suffer thy Church that it may

remain vnshaken vpon that foundation and firme corner stone, wheron it was by thee erected. O Lord God of might and vertues, turne towards vs, looke downe from heauen and visite this thy vineyard. Make that perfect which thy right hand hath planted, and which thou hast chosen vnto thy selfe, that the boughes & branches thereof may spread & increase: fence it with thy shield: receiue vs thy sheep into to

to thy protection, that we bee not by any aduersary of the same, taken out of thy hand. Mercifully protect vs from al such as seek the ouerthrow of sound doctrine, and the stablishing of Idolatrous heresie. Remember not Lord our offences, who in time past diddest remit thy peoples iniquity. Conuert vs Lord our Sauiour, and turn away thy wrath from vs. Performe this for the loue of thy name,

leaſt the holineſſe thereof bée violated and diſhonoured. Graunt this I beſeech thee, for the loue of thy moſt beloued Son our onely hope and Sauiour. Amen.

Another prayer for conſeruation of the church.

ALmightie God, who gaueſt victorie to Gideon, with a handfull of men to ouercome his enemies. And thou

thou O Christ our Sauiour, as thou sauedst Peter from drowning when hee walked on the Sea, and Paul the Apostle from the bottome of the Sea, hauing escaped danger of shipwrack three times so preserue vs in this storme and tempest of our enemies, here ready to swalow vs vp, and strengthen vs with thy right hand, that in our victory thy name may be to all men most holy and glorious.

A prayer at the trauaile of childe-birth.

O Ur moſt mercifull and gracious father in Chriſt Jeſu our Lorde, who haſt promiſed to our forefathers the children of Iſraell, that if they would hearken to thy voice (in obeying thy will and commaundements) ther ſhoulde none miſ-carry with their fruite, or otherwiſe bee barren: wee thy vnworthy ſer-

seruants, and their sinful ofspring, acknowledging the wickednes of life, and the calamity of our age to be such that we may iustly say with Ezechias, This is a troublesome time, children are at the point to be borne, and the mothers wante strength to deliuer them: good Lord we most humbly and deuoutly beseech thée with thy clemencie and mercifull helpe to respecte this thy handmaides

wret-

wretched estate, which for disobeying thy holy wil, thou hast inflicted vpon the daughters of our first parent Eue, that this our sister may obtaine at thy mercifull hande, the fauour of safe and spædie deliuerance: and her fruit to come vnto the new birth of baptisme and regeneration, that she ouercomming by thy mercifull goodnes, the paines and trauell which thy pleasure is she shoulde suffer, she

may

may liue, and laud thy holy name, and say with thy beloued seruants holpen in this case: Thus hath the Lorde dealt with me at suchtime as he loked vppon me: thou (O Lorde) vouchsafing to wipe her teares, and to make her a glad mother. Graunt this mercy vnto her, we beseeche thee, who hast promised to be their assured helpe and comforter that put their trust in thee.

A prayer for making a good end.

O GOD most holy, thou hast appointed to man a tearme of his life, which hee can not passe, for he hath his prefixed time: the number of his moneths is in thy hande, thou hast remembred euery day of our life, which passeth away so swift, as if our selus did flye away: all our years are but as smoke & shadow:

all

all flesh is grasse, which soone withereth: it is as the flower of the fielde that soone perisheth. Teach me therefore that I may now at length knowe and thinke vppon my ende, which is so nére at hand. My dais be but as a hand bredth. Teache mee, O Lorde, to bée mindefull of death, and to learne to die, sith in this pilgrimage wee haue no long dwelling place. O Lord let my end be foreknowen vnto

me, that in this world I may liue & ende my life vnto thee, and accept the day of my returne, and of our reuealing of our lord Iesus Christ thy beloued sonne, by my readines in holy conuersation and godlines. Suffer me to make my ende with perfect vse, reason, and in true confession of my sinnes with contrition. Let me not speake like one that is mad, nor vtter any blasphemous words against thee my

my good Lorde, or contrarie to my saluation. Vouchsafe to protect me also frō sudden death, and from eternal damnation, that I be not ouertaken by death, before I am fully prepared in performing of true repentance. And whē the same houre shall come, make me strong and without feare to beare the Temporal death, which is nothing else but the doore to eternall life. Let me thy seruant then de-

part in peace, because mine eies haue seen my saluation. which thou hast prepared before the face of all people as a reuealing light to the Gentils, to the renowne of Israel thy people. Giue me grace that at the last instant I may speake, at the least this word which thy beloued Son vttered vpon the Crosse, saying: Father, into thy handes I commend my spirite. And when I shall not be able to speake,

speake, yet vouchsafe, I beeseech thee, to heare my last grones through Iesus christ. Amen.

Against desperation.

O Most iust and mercifull GOD, seeing through my owne faulte and will, I haue often transgressed thy commaundements, and contemned thée my Lorde God, to my grœuous burden of of-

fences, whereby my conſcience is ſore vexed and wounded, that thereby trembling and weakenes of mind groweth vppon me, I beſeech thee moſt holy father, ſuffer mee not to diſtruſt thy grace and mercy at any time, leaſte I fal into deſperation, which is the moſt grieuous of all ſins. Comfort me that euen in the middeſt of death I may fixe all my hope in thee, which art my life, without diſtruſt of thy

thy mercy and helpe. Behold me with the eies of thy mercy, as thou didst Peter, after he had denied thée, least dispairing like Judas the traytor, I might sin against the holy Ghost. O God the holy Ghost, helpe mee in my extreame necessity, when Sathan shall grœuously accuse me before thée, laying open the Booke of my conscience, and the sight of Hell terrifie mœ, when I shal be compas-

sed about with the sorrowes and fearefull temptations of death, when al the world shal forsake me, and take parte against mee: then I beseeche thee to comfort me, that my hope fall not from me. Comfort my heart with thy testimony and seale, that I may firmely beleeue the remission of sinnes, and that I may bee mindfull of thy most holy couenant in Baptisme, and of the annexed promise: He that belee-

beeleeueth and is baptized, ſhal be ſaued.

The prayer of a Magiſtrate or one in authority.

O Almighty God, Lord of heauen and earth, who haſt brought and ſet mee in the place of a ruler, and giuē me power ouer others, I beſeech thée to giue me a wiſe & prudent heart, that I may gouern thy people according

to my office, and vnderstand good from euill, to the perfor-ming of iustice without any feare or respecte of persons. Giue me counsail & strength that I may doe that which is acceptable vnto thee, profita-ble for thē that be vnder me, & auaileable to publike peace and quietnesse. Let mee not forget that I haue not my au-thority of my selfe, but from the high God, and that I am to execute the iudgement or

rule

rule not of man, but of God in heauen: and thou assisting me in the same, beholdest all my doinges, who at length wilt inquire and take accoũt of my wordes, workes, and ordinaunces that am sure to liue but a short time in mine office. And because the punishment shal be sore & greéuous on them that rule not well, when the mighty shall be mightely tormẽted: (For God is the ruler of all, who will

wil not ſpare the perſon of a-
ny, nor feare his greatneſſe,
who hath made both greate
and ſmall, hauing an equall
care for all.) Aſſiſt me there-
fore O mercifull and eternal
god, that I may by thy grace
and helpe, bear my ſelfe well
in my office: offring violence
nor iniury to any, nor ſuffer
it to be done of others: or to
beare with any iniuſtice, ſith
I am thy ſeruant, and the
ſonne of thy handmayde, a
weake

weake man and of ſhort life, vnable for to vnderſtand thy iudgement and lawes. Send therfore wiſedome to be aſſiſtant vnto mee in the place which I doe occupy, that it may be with me, and labour with me, that I may knowe what is acceptable to thee? which alſo may guide me in all my affaires, and kæpe me in hir power, that my doings may be to thy liking in chriſt Jeſu our redeemer & ſauior.

The

The prayer of a ſonne or daughter.

MOſt mercifull God, the celeſtiall father, who haſt commaunded that I ſhoulde honor my parents, of whom I toke this life, who alſo acceptedſt in good part, that duty and obedience for Chriſt thy beloued Sonne, and promiſeſt to reward the ſame with long life, together with ſundry temporall benefites and

and the heauenly blessing, I beseeche thee euen from the bottome of my heart, that thou vouchafe to giue vnto my most kind and louing parentes, long life and prosperous yeares, and also to defend them from al mischaunces, hurt and domage. Giue me also a heart apt to loue and obay them, and that I may honour them in deedes, speech, and all patience: that the same blessing of god may

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come vppon me, and that I may succéde my father, as well in old age, as in worldly benefites. And likewyse that I offende not or greeue my swéete mother that bare me in hir wombe with much griefe, and brought mee vp with much care and busines, whom I ought not to forsake or discomfort, least her curse come vpon me. And if before this I haue shewed my selfe disobedient to my parents or vnqui-

vnquiet, vouchsafe mercifully to forgiue me the sinnes of my youth, and my secret offences, O Lord remember not: but let me acknowledge my owne foolishnes, and performe due repentance therefore, carefully setting before mee the wholesome example of Iesus Christ, who in his childhood was an admonition to his parents, and an example to all children by his obedience. So let me by thy help

be endewed alwaies with Christian obedience. Keepe mee from the company of naughty persons: and if they intice me, let me not go with them, but with-holde my feet from their paths. Let me encrease and profit in wisedom age, and favour with GOD and men, through the same thy beloued sonne our Lorde Jesus Christ. Amen.

The

The praier of a seruant.

O Mercifull God, who by the precious passion and death of thy Sonne Iesus Christ, hast made me an ouercommer of hel and death, being deliuered from perpetual seruitude, from the power of sin from the kingdome of darkenesse, and from the horrible tirannye of the diuel: I beseech thee vouchsafe vnto me by thy grace, that I fall

not into any wearines or dis-liking of that state and ser-uantly condition whereunto thou hast caled me, according to thy good wil and pleasure, nor through impatience neyther murmure against this thy ordinance, or enuy the dignity and better calling of others. But that I may per-forme this thy will with all ready willingnesse, as if I serued the Lord of al, and not men. Helpe me most pittiful

Lord,

Lorde, that I may with all feare and patience obey my carnal maisters, be they good or euill, in those things that be not contrarie to thy will: not seruing to the eie, as ther with to please men, but from my heart for thy commaundementes sake. Giue mee grace that I may be founde faithfull in all thinges committed to thy charge: that I lose nothing, or suffer it to perish by my sloth and negli-

gence. O Lorde keepe mee in health, and comforte my strength giue me vnderstanding wit to go forward with the worke of my Maister or Mistres, and by thy gracious help for to increase their substance, that by my diligence they may bee replenished with thy blessing. And further that whatsoeuer I shall do at any time, the same may turne to the glory of thy most holy name, and to the wholesome

some exercise of my faith, through Jesus Christ thy beloued son, which liueth with thee, and raigneth in the vnity of the holy Ghost worlde without end. Amen.

The praier of one in a troubled conscience.

LOrde reproue mee not in thy fury, thy arrowes are fired in me, and thou hast laide thy hande vppon mee.

There is no helth in my flesh because of thy wrath: there is no quiete in my bones, because of my sinnes. My heart is sore troubled, my strength and valour hath failed mee, the light of mine eies is not with me, sorrows haue compassed me without number, my iniquities are gone ouer my own head, & they are multiplied as the haires of my head, greeuing & oppressing me as a sore burden. The sor-

rowes

rowes of death haue compaſſed me, and the troubles of hell are come vpon mee. My conſcience and my heart are both againſt mee. O Lorde deliuer me, haſten to helpe me, and bring my ſoule from the terrors of hell: forgiue me my ſins, which my enemy the diuell heapeth vppon me like a mountaine, ſo as the ſame ſtanding before my eies, I may not beholde the brightneſſe of thy grace. Let

thy mercy therefore appeare vnto me I beseech thee, and let me not be destitute of thy fauour. Comfort me O God that I may haue the inioying of a quiet conscience: for all this is inferiour to thy greatnesse and mercy if thou wilt. Why art thou sorrowfull my soule? trust in God the helth of my countenance, and he shall take thee out of temptation, and bring thee at liberty, through the innocent death

death of our Lorde Jesus Christ, which is the holy and vnspotted sacrifice for our sinnes. Amen.

The prayer of a sicke person.

ALmighty God and heauenly Father, forasmuch as thou hast commaunded vs saying: Call vpon me in the day of trouble & I will heare thee, and thou shalt honour me, therefore I doe call vpon thee in this my great distres

through

through Iesus Christ thy be-
loued Son, forsake me not a
wretched sinner. And if this
my infirmity extend not vn-
to death, help me that by thy
mercy I may recouer my
helth, and glorify thy powe
and vertue which thou hast
shewed vppon me. But if it
be thy good pleasure more ex-
pedient and mete for me to
die, then to remaine in this
sorrowfull vale and trouble-
some life: let thy godly will
be

be done in Earth as it is in Heauen. And giue me grace (I beseeche thee) that I may commit my selfe to thy will which alwaies is best. Kepe me firme in the Catholique faith, to the end that I be not seuered from thee and thy vnity: but receiue my soule into thy kingdome, through the same thy beloued sonne Iesus Christ our Lord. Amen.

An

Another prayer of the ſicke.

O Mighty and omnipotent God, which art mercifull and ful of pitty, and long ſuffering, forgiue me my ſiunes, and put away my iniquity. Vouchſafe (beſæch thée) to comfort my ſoule againſt whatſoeuer temptation and afflictions: helpe me that my faith doe not faint or wauer in thee, nor my hope haue any diſtruſt, nor my charitye

ware

ware cold, nor that my frailty be ouercome with the fear of death. And when the extreame houre of my life shall come, then send me forth in peace, I beseech thee, because mine eies haue seene thy health, which thou hast made ready before the face of all people, as a light to lighten the Gentiles, and as a renowne for all thy people of Israel. In this my Sauior I beleeue, & in him doe I trust.

I beſeech thée O Lord let me not be confounded, ſith thou art my help and my ſtrength beholde mee with the eies of thy pitty, and turne thy fatherly fauour towards mee, through Ieſus Chriſt thy ſonne, who by his moſt ſacred paſſion and death, obtained for vs eternall redemption. Amen.

A prayer of ſuch as be preſent at the extreame ſicknes or death-pangs of any.

O Moſt holy and omnipotent God, that preſerueſt our life euẽ at the point of death, wee do beſeech thee vouchſafe to caſt the eies of thy mercy vppon this ſicke perſon, to releæue him both in body and ſoul, and to forgiue him al his ſins: accept we beſeech thee the oblation of the

most innocent death of Iesus Christ thy beloued Son, in place of satisfaction for all his iniquities. For in the confession of his name hee was baptized, deliuer him now therefore from the pains and griefes of his body: shorten his griefe and affliction: conserue him against the accusation of his own conscience, and against whatsoeuer temptations of the enemy: that hée may striue manfully by the faith

faith of the holy Church, and ouercome him. Sende vnto him thy holy Angelles, that they may bring him to the felowship of al Angels, and of the elect in Christ Jesus our Lord. Amen.

A prayer in time of plague or common mortality.

ALmighty God, wee doe grant and acknowledge that we haue often and grie-

ouſly offended thee by our diuerſe and manifold ſinnes: forasmuch as wee haue all ſwarued from thée, and therwith are become vnprofitable, neither we nor our fathers kéeping thy commaundements. With a right sorrowfull ſpirite, wee beſeech thy infinite mercy for Jeſus Chriſte thy beloued Sonnes ſake, that thou wilt not deale with vs according to our ſinnes, but haue mercy

cy vpon vs according to thy great goodnesse and fauour. Be mercifull to vs of thy fatherly goodwil, take from vs this fearefull cogitation of pestilence & infectiue sickness: and suffer vs not thus to perish by thy dreadfull disease. Rebuke vs not Lorde in thy fury, nor consume vs with the wicked & vngodly. Lorde I beseech thee, let thy displeasure cease & leaue vs: shew vnto vs thy mercy, and deli-

uer vs: bée mindfull of thy gœnesse and pitty for thy names sake. Thou O Lord art good, and thy iudgements be right: but we haue sinned and stirred vp thy displesure against vs: forgiue I beseech thee, the iniquity of my people, and take from vs this pestilent infection for the bitter passion of thy sweet Sonne. Protect vs from thy wrath, from euill and sudden death, and from eternal damnation.

But

But if thy good pleasure bee such, that thou wilt needes visit our iniquities with this temporall punishment, so fauour vs, I beseech thee, that bearing thy fatherly hande, laide vppon vs, wee dispaire not in thy chastisement. For when we are iudged, we are so corrected by our Lord, that wee be not condemned with this worlde. And more profitable it is to suffer here temporall punishment, then e-

ternall in the life to come: and better it is to fal into the hands of the Lord, then of men, for that thy mercy is infinite. O most holy father, graunt vs to end our liues in the true and Catholicke faith of thy Sonne Iesus Christ, who is the euerlasting reconciliation and perfecte oblation for our sinnes.

Amen.

A Dailie exercise for a Christian.

LONDON.
Printed by Iohn Wolfe.
1591.

EXercitium christiani quotidianum.

In nomine patris, & filii, & spiritus sancti.

Benedicta sit sancta & indiuidua Trinitas nunc & semper & per infinita secula seculorum.

Pater

A Daily exercise for euery Christian.

In the name of the Father, and of the Sonne, and of the holy Ghost.

When thou hast made thée ready, kneeling downe, and holding vp thy hands, say:

Blessed be the holy and vndiuided Trinity, nowe and euer, and world without end.

Our

OVr Father which art in heauen hallowed bee thy name, thy kingdome come, thy will be done in earth as it is in heauen: giue vs this day our daily bread, and forgiue vs our trespasses, as we forgiue them that trespasse against vs, and lead vs not into temptation, but deliuer vs from euill. So be it.

IBeléeue in God the Father almighty, maker of heauen

PAter noſter qui es in cœlis, ſanctificetur nomen tuum, adueniat regnum tuum, fiat voluntas tua, ſicut in cœlo & in terra, panem noſtrum quotidianum da nobis hodie, & dimitte nobis debita noſtra, ſicut & nos dimittimus debitoribus noſtris, & ne nos inducas in tentationem, ſed libera nos a malo. *Amen.*

CRedo in Deum patrem omnipotentem, creatorem

rem cœli & terræ, & in Ieſum Chriſtum filium eius vnicum Dominum noſtrum, qui conceptus eſt de ſpiritu ſancto, natus ex virgine Maria, paſſus ſub Pontio Pilato, crucifixus & mortuus, deſcendit ad inferna, tertia die reſurrexit a mortuis, & aſcendit ad cœlos, ſedetq; ad dextram Dei patris omnipotentis, vnde venturus eſt iudicare viuos & mortuos. Credo in Spiritum ſanctum

heauen and earth, and in Ie-
sus Christ his only sonne our
Lorde, which was conceiued
by the holy Ghost, borne of
the virgin Mary, hee suffered
vnder Pontius Pilate, was
crucified, dead and buried, hee
descended into hell, the third
day he arose againe from the
dead, and ascended into hea-
uen, and sitteth at the right
hand of God the father al-
mighty from whence he shal
come to iudge the quicke and
the

the dead. I beléeue in the holy Ghoſt, the holy Catholike Church, the communion of ſaints, the forgiuenes of ſins the reſurrection of the bodie, & the life euerlaſting. Amen.

The Almighty God haue mercy vppon vs, and vppon forgiueneſſe of our ſinnes, bring vs to euerlaſting life. Amen.

The Almighty and mer-

cifull

ſanctum, ſanctam eccleſiam catholicam, communionem ſanctorum, remiſsionem peccatorum & vitam æternam. Amen.

Miſereatur noſtri omnipotens Deus, & demiſsis omnibus peccatis noſtris, perducat nos ad vitam æternam. Amen.

Indulgentiam, abſolutionem, & remiſsionem om-

nium peccatorum noſtrorum tribuat nobis omnipotens & miſericors Dominus.

Dignare Domine die iſto ſine peccato nos cuſtodire.

Miſerere noſtri Domine, miſerere noſtri.

Fiat miſericordia tua domine ſuper nos, quemadmodum ſperauimus in te.

Domine exaudi orationem meam, & clamor meus ad te veniat.

Domi-

ciful Lord grant vs pardon, absolution, and remission of all our sinnes. Amen.

Vouchsafe O Lorde, this day to keepe vs without sin. Haue mercy on vs O Lord haue mercy on vs.

Let thy mercy, O Lorde, be shewed vpon vs, euen as we haue put our trust in thée. Lord heare my prayer, and let my cry vnto thee.

Lord God almighty, who hast brought vs to the beginning of this day, saue vs by thy power, that this day we fall not into any sinne, but that alwaies we may speake that which is true and right, and that our thoughtes and workes may be directed vnto the same end, through Christ our Lord. Amen.

Lord

Domine Deus omnipotens, qui ad principium huius diei nos peruenire fecisti, tua nos hodie salua virtute, vt in hac die ad nullum declinemus peccatum, sed semper ad tuam iustitiam faciendam, nostra procedant eloquia, dirigantur cogitationes & opera, per Christum Dominum nostrum. Amen.

DIrigere & ſanctificare regere & gubernare dignare Domine Deus, rex cœli & terræ hodie corda & corpora noſtra, ſenſus, ſermones & actus noſtros lege tua, & in operibus mandatorum tuorum, vt hic in æternum te auxiliante ſaluemur, & liberemur ab omni malo per te, ſaluator mundi qui viuis & regnas, in ſecula ſeculorum. Amen.

Do-

LOrd God, king of heauen and earth, vouchsafe to direct and sanctify, rule and gouerne this day our hearts and bodies, our senses, speech and doings in thy lawe, and in the workes of thy commaundements, that here and for euer, by thy helpe, wee may be preserued from all daungers both bodilye and ghostly, &c.

Come Lorde Jesu, strong in battel, and prince of Gods army, thou that hast ouercome the diuell & the worlde, take thy armour and shield, and rise to helpe me.

Giue eare O Lord vnto my praier, and let thy mercy hearken to my desire, strengthen me to perfourme that which thy law commandeth and teacheth me to do. Kepe

and

Veni Domine Ieſu preliator fortiſsime, princeps exercitus Domini qui diabolum viciſti & ſeculum, apprehende arma & ſcutum & exurge in adiutorium mihi.

Domine Deus, intende orationi meæ, & miſericordia tua exaudiat deſiderium meum. Conforta me Domine, vt omnia poſsim quæ iuſsiſti, defende me ab

omni malo, nunc dirigens oculos meos ad te: euelle precor de laqueo pedes meos, & protege me ſub velamento alarum tuarum.

Illumina oculos meos, ne vnquam obdormiam in morte, ne quando dicat inimicus meus, preualui aduerſus eum.

Re-

and defend me from all euill, and lifting vp my eies, and addressing my praiers vnto thee: Drawe my feete out of the snares, and hide me vnder the couert of thy winges.

A prayer out of the Psalme called Saint Barnards verses.

Lighten mine eies, least at any time I sleepe in death, that mine enimy neuer say, I haue preuailed against him.

Be mindful of thy mercies O Lorde, and of thy commiserations which haue beene since the worlde began.

Remember not the follies and offences committed in my youth.

Be mindfull of me according to mercy, and for thy goodnesse, O Lord.

Into thy handes I commend my spirit, thou hast redeemed me, O Lord God of trueth.

Reminiſcere miſerationum tuarum Domine & miſericordiarum tuarum quæ a ſeculo ſunt.

Delicta iuuentutis meę & ignorantias ne memineris.

Secundum miſericordiam memento mei propter bonitatem tuam Domine.

In manus tuas commendo ſpiritum meum, redemiſti me Domine Deus veritatis.

Lo-

Loquutus ſum in lingua mea, notum fac mihi Domine finem meum.

Et numerum dierum qui eſt, vt ſciam quid deſit mihi.

Fac mecum ſignum in bonum, vt videant qui oderunt me, & confundantur quoniam tu Domine adiuuiſti me & conſolatus es me.

O Domine quia ego ſeruus tuus & filius ancillę tuę.

Diri-

I haue saide, and spoken it openly, O Lord make my end knowen vnto me.

And what the number of my daies is, ỳ I may knowe what is wanting vnto me.

Giue me a good signe that such as hate me, may see thy fauour, and thereat may bee confounded: forasmuch as thou, O Lorde, hast holpen and comforted me.

O Lord let it be so, seeing I am thy seruant, and the sonne

ſonne of thy handmaid.

Thou haſt ridde me of my thraldome, I will offer vnto thee the ſacrifice of praiſe, and ſhall call vpon the name of the Lord.

They periſhed who fled from me, and there is none to ſeeke after my ſoule.

I cried to the Lord ſaying, thou art my hope & my portion in the land of the liuing.

Glory be to the Father. &c.

An

Diripuisti Domine vincula mea, tibi sacrificabo hostiam laudis, & nomen Domini inuocabo.

Perijt fuga a me, & non est qui requirat animam meam.

Clamaui ad te Domine, dixi, tu es spes mea & portio mea in terra viuentium.

Gloria patri, & filio, &c.

Another praier by such as be present at the perill of child-birth.

MOst mightie Creator, & mercifull God, wee thy sely wretched creatures descended of Eue her ofspring, most suppliantly beseech thee of thy infinite goodnes, mercifully to loke on the wretched state & miserie, which of thy dreadful iustice, in mixing alwayes sorowes with ioyes, thou

thou hast inflicted vpon womankind for our said first parent her disobedience, and namely the state & sorrowful beeing of this our sister thy seruant here languishing and oppressed with the paines of womans trauaile and wretchednesse, O good Lorde thy omnipotent wisedome foreseeing that some would sinne much, did bridle them with infirmitie of bodie, to the end that it may bee founde more

profitable for them to be low brought with suffering grée-uous pains, then to remaine in helth to their more hasard of sinne and damnation. But séeing in all sicknes there bée thrée things that be greuous and specially to vs thy crea-tures, of more weaknes and infirmitie by nature, that is to say, the feare of death, the griefe of the bodie, and the losse or leuing of these worldlie pleasures: therefore thy mer-

mercifull goodnes hath so dis-
posed our state & condition
in this life, that no woman
or man can be in great paine
and long continue therein, so
as by thy iust and mercifull
prouidence, either he shall be
able to beare our paines, or
els that the same shal be but
short: therfore it may please
thée of thy great mercies, ỹ
as the aire is clensed & made
cléer after vehement storms,
so after this sharpe and long

showre of teares and woefull panges, there may followe a calme of ease of affliction to this our sister, and faire wether both of thy gratious fauour, and of our mindes quietnesse, that are pensiue and carefull for her. For by the testimony of thy holy word, thou delightest not in destruction, & with thy own mouth by the holy Ghost thou hast saide, that thou wilt conuert the sorowing of thy seruants into

into reioycing. Bee then our good Lord and our comforter in the day of our tribulation. Suffer not (wee beseech thée) this our sister to bée tempted or oppressed with paines and calamity aboue her strength and patience to beare it, but mercifully and speedily helpe and deliuer her both from paines and perill. So shal wt euermore pronounce and say: Blessed is God the Father of our Lorde Iesus Christ.

the Father of mercies and God of all consolation, who comforteth vs in all our trouble. Amen.

The Lords prayer briefly expounded.

Our Father.

By benefite of Creation through thy omnipotencie.

By priuiledge of condition, through thy prouidence.

By pietie of adoption thorough

rough thy charitie.

By reparation of bliſſe through thy onely begotten.

Which art in heauen.

By omnipotent power gouerning.

By grace lightening.

By mercie directing.

By glorie appearing.

Halowed be thy name.

Of vs by honeſt conuerſation.

In

In vs by a cleane conſci-
ence.

Forth out of vs by a good
name and fame.

Aboue vs by Angelicall
preſentation.

Thy kingdome come.

That is,

Heauen by reuelation.

Holy Church by aſſump-
tion.

The faithfull ſoule by iu-
ſtification.

The

The holy ſcripture by inſtruction.

Thy will be done.

In ſimplicitie of heart by humilitie.

In charitie of bodie by abſtinence.

In holineſſe of prayer by frequentation.

In veritie of worke by diſcretion.

Giue vs this day our daily bread.

Of humane neceſſitie.
Of ſpirituall doctrine.
Of the bleſſed ſacrament.
Of eternall felicitie.

And forgiue vs our treſpaſſes, as we, &c.
Not retaining mallice in heart.
Not vpbraiding in word.
Not doing euill for euill.
Not refuſing to do good.
And let vs not be lead into temptation.

Sodaine

Sodaine which dismaieth.
Importune which wearieth.
Deceitfull which beguileth.
Violent which oppresseth.

But deliuer vs from euill.
Of worldly aduersitie which disquieteth.
Of mans crueltie which vexeth.
Of the Deuils subtletie, which preuaileth.
Of euerlasting calamitie, which tormenteth.

Amen

Amen (that is) all thus bee done.

By attention of heart.
By sinceritie of word.
By diligent practise.
By continuall desire.

Read and vnderstand.
Remember & practise.

As

As thinges are prooued to be liuing, by mooning, by ſenſe of ſight or feeling, and by liuely working: ſo is it knowne whether the ſoule of any man liueth in Chriſt by theſe three tokens

IF the ſoule be moued with the ſpirite of Chriſt, that is, to the holie deſire of heauenly things, and to the contemning of the delectable things

things of the worlde.

. . the soule haue a feeling of those thinges which pertaine vnto Christ, and as it were a suffering with Christ that suffered.

If the soule worketh vertuous works in following of Christ. They that be lead by the spirit of God, bee the sons of God.

Fides sine operibus mortua est.

These

These bee sixe signes of a Christian.

Innocencie and cleanneſſe.

Penitence, and the true performing thereof..

Lowlineſſe and humilitie of spirite.

Obedience, and the feare of God.

Pitie and brotherly loue.

Feruent charitie.

The 12. abuſes of the world which are thought to bee the ſinnes which deſerue with the iuſtice of God, that Antichriſt the moſt wicked of all men ſhould preuaile and trouble the whole world to the perill of innumerable ſoules.

OLde men, and graue perſons, without the wiſedome of true and mature patience.

Yong

Yong men of lesse knowledge and authoritie, without reuerence and obedience.

Rich men without almes, and mercifull workes.

The poore giuen to proud apparell, and without humilitie.

The Pastors or Teachers without good deedes: where Christ himself wrought first, and then taught, her saith, Qui fecerit & sic docuerit, ille saluabitur.

The people hearing the word of God preached, and yet ware neuer the better: of an hundred hearers, scarce one is conuerted to true Penitence, when at one sermon of Peters or of some other Apostle, fiue thousands were conuerted.

Men bearing the name of Christ, yet voide of Christian life and sanctimonie.

The vulgar sort giuen to fraud in their workmanship and

and deceitfulnes in their dealings, specially seruants.

Gouernors without iustice and vertue.

Churchmen without holines and deuotion.

Religious men without obseruing the rules of their profession, and statutes of their order.

Married persons without honest and continent life.

Scriptures and fruitefull sayings of the Doctors, to edefie in these points following.

Prayer.

I would haue men to pray lifting vp pure hands, without wrath and contention.

I haue said I will confesse mine iniquities.

When yee doe praye, if yee haue anie thing against others,

others, forgiue it.

The sounde or voyces of prayer come not vnto Gods eares except it be made with great affection of mind.

Prayer if it bee true, if it bee chast, it pierceth heauen, and returneth not emptie.

For the daily and light sinnes, without which this life is not led, the daily praier of the faithfull recompenceth.

By fasting the passions of the bodie: by prayer, infections of the minde are to be cured.

The more we haue to do with carnal things, the more earnestly ought we to be giuen to prayer.

The kingdome of heauen is not gotten by taking our rest, nor eternall blessednesse promised vnto the negligent.

Cha-

Charitie.

He that loueth, abideth in the light.

In this al men shal know that ye be my disciples: if ye loue one another.

In Charitie a poore man is rich, and without charitie euerie riche man is but poore.

Charity feedeth the hungry:

pride

pride also feedeth, but charitie doth it to the praise and honor of God, and pride for the prayse of her selfe: Charitie cloatheth the naked, pride clotheth also: charity fasteth, so doth pride.

Charitie is the strength of faith, and faith is the fortitude of charitie, where they bee not both together, there both be wanting.

A man may haue in him the helpe and benefites of the Sa-

Sacramentes, and yet bee an euill man, but hée cannot haue charitie and bee euill.

Fasting.

This kind of Diuels may not be cast out but by prayer and fasting.

My legges are weakened with fasting; and my flesh is altered for want of wonted sustenance.

Fasting

Fasting purgeth the mind, releeueth the senses, subdueth the flesh to the spirite, maketh the heart contrite, and humble, disperseth the clouds of concupiscence, quencheth the burning of lustes, & kindleth the light of chastitie.

Yee that will well and truely fast, let him abstrayne from sinne and vice, for what auayleth it to emptie the bodie of meate, and to ouerlode the soule with sin?

What

What can it profit any man to be pale with fasting, & to consume with hatred & enuie? What good is it to abstaine from wine, and to bée drunke with the lées & poyson of anger and mallice? What gaine is it to abstain from flesh, made for mans vse to be eaten, and to teare asunder the members of our neighbour with backbiting, and slaundere? It is no profite or a thing praise-worthie, to ab-

abſtaine from that which ſometimes is lawfull, and to doe that which neuer is permitted, but alwayes forbidden.

Let thy faſting chaſten thée, but glad an other, and ſo thy ſorrowes ſhall be fruitfull, if they bring ioye to others. Faſt ſo, that thou maieſt bee as glad as if thou haſt dined, in hauing ſéen the néedie to eate. God loueth a cheerefull giuer, and when the poore are fedde by thy reliefe, thinke

thinke then that Christ hath dined with thy goodes, crying that he hungereth himselfe in his poore.

God liketh that fast, when thou giuest to an other that which thou doest withdraw from thy selfe, that thy needy neighbors body may bee releeued by that meanes wherby thine is afflicted.

Then thy fasting shall please the Lord God, when thy soule abhorreth sinne, for it

it is to no effect to withdraw meate from the body, and to pamper and flatter it by sin. Fast therefore chiefly from sinne, and then thy fast shall please God. For as fasting is to the humbling of the soule, it will auaile thée nothing in humbling it by abstinence of meat, and to puffe it vp by sinne.

Almes.

Yee that doeth the worke

woorke of mercie offereth a sacrifice.

Acts. 14. It is a more blessed thing to giue thã to take.

Aug. Almes cleanseth sins, intreateth for vs to Christ: for whatsoeuer wee giue vnto the poore, we shall be sure to possesse it.

Aug. If thou wilt be a good merchant and a great gainer giue that which thou canst not keep, that thou maist receiue that which thou canst

not leese: geue of thy temporal substance, that thou maist receiue eternall inheritance.

To denie that which sustaineth life, is to kill a man, take heed, lest amongst your chests or store, ye lock vp the sauing of poore folks liues, and, as it were, in toombes burying them.

It is a part of sacriledge, to bestowe the goods of the poore, otherwise then vpon the poore.

Geue

Geue your almes of that which is rightfully gotten, geue not of that which is ill gotten, to the faithful, vnto whom Christs body is giuen in the sacrament.

The renowme of the Bishoppe is to prouide for the welfare of the poore, it is a shame to all Priests to make themselues rich.

The almes of the proude riche man can doe him no good, if hee haue robbed the

poꝛe, foꝛ that will not ſuffer his almes to aſcend & come beſoꝛe the eies of God.

Penitence.

Luke. 13. Except yée repent, yée ſhall all likewiſe periſh.

Eccl. My ſon, if thou haſt ſinned, adde not other ſinnes to the foꝛmer, but pꝛaie rather that thy foꝛmer may be foꝛgotten.

Pro.

Prou. 5. Euerie man is bound with the cordes of his sinnes.

Aug. de Penit. Pœnitere est pœnam tenere, vt semperpuniat in se quod commisit peccando.

Aug. Better is a little bitternesse in thy mouth, than eternall torment in thine intrailes.

Au. He that wipes away his sins by penitence, is become in fellowship with Angels.

David sinned as Princes doe, but he did penance with bewailing of his life, ẏ which princes or great men are not wont to doe.

Not to be sorie for thy sinnes makes God more angrie, then the sinne which thou didst committe.

Contrition.

Bee sorowfull for your sinnes in your chamber.

Whom

Whome shall I regarde (saith the Lord) but the poore and contrite in spirit?

Contrition is a sorowing of the minde with teares, rising of the remembrance of sinne, & of the feare of iudgement.

Let him know himself to be hard harted, and to blame that doth bewaile the corporall death of his friende, and weepeth not for the death of his owne soule.

Confeſsion.

Eſay. 14. I will reckon vnto thée O Lord, in the bitternes of my ſoule, how I haue ſpent all my yeares.

Prou. 28. Hée that hideth his offences, ſhall not bee directed: but he that confeſſeth and forſaketh them ſhall obtaine mercie.

Barnard. The camell hath but one burden, the rich man hath

hath two : the one is of his wealth or possessions, the other of his sins : the first hee laieth down at his death, the other, will hee, or nill he, hee must beare when he is dead, vnlesse he be vnburdened before his death.

Aug. Confession is the health of soules, the diuerser of vices, the vanquisher of diuels: what more? It shutteth the mouth of hell, and openeth the gates of paradise.

Amb.

He that accuſeth himſelfe, though he be a ſinner, he beginneth to be righteous, becauſe he doeth not ſpare himſelfe but confeſſeth the iuſtice of God.

Cloſe woundes are worſe then the open woũds, where the corruption is caſt foorth, much eaſe and amendement followeth.

Without confeſſion the good man is iudged vnthankfull, and the ſinner reputed as

as dead: confession, therfore, is the life of the sinner, and the renowme of the righteous.

Confesse thy sinnes the rather, the more thou doest despaire in thy selfe, because of thy iniquities: for the greater is the praise of the forgeuer, Quanto maior est exaggeratio peccata confitétis, saith S. Augustine, the more that he that confesseth his sins, doth eraggerat thē.

From

Auguſt. From the heart commeth true confeſſion, for if thou haſt one thing in thy heart, and another vpon thy tongue, thou ſpeakeſt, but doſt not confeſſe.

Aug. Tell men what thou art, but to God who thou art for feare if thou doe it not, he condemne in thée that hee ſhal ſée and find in thée. Wilt thou eſcape gods iudgment: Iudge & condemne thy ſelfe. Wilt thou that he do pardon thée:

thée: Confesse and acknowledge thy misdeeds, that thou maist truly saie vnto him: O Lord turne awaie thy face from my iniquities: preuent God alwaies with an humble confession, and then thou shalt not fall into eternall damnation.

Aug. As long as thou hidest and dost not confesse thy sins, so long dost thou striue with God: confes boldly thy infirmity, that thou mayest come

come to eternitie. Confesse and acknowledge the benefites of thy Shepheard and pastour, and so thou shalt be sure not to followe the wolfe of error and destruction.

Of pouertie.

He onely is poore in spirit that is humble, feareth God, cõfesseth his sinnes, boasteth not of his owne works or iustice, but when he doth some good,

good, praiseth God for it, and when hee committeth some euill, accuseth, and blameth himselfe.

Fiue kindes of pouertie.

Pouertie may be saide to be in fiue manner of waies. First, by aduersitie. Secondly, by cupiditie. Thirdlie, by aboundance. Fourthly, by counterfetting. Fiftly, by

will. The first is a beggerie: the second a couetousnes: the third a prodigality: the fourth a painted Sepulchre: the fift Christianitie. The first is a scourge: the second a poison: the third a windie fanne: the fourth a shadowe: the fift a castell. The first is a misery, because it greeueth: the second venemous, because it killeth: the third windie, because it puffeth vp: the fourth deceitfull, because it dissembleth

bleth: the fifth glorious, because it crowneth.

Iustice.

Apoc. 18. Quantum quis glorificauit se, & in delitijs vixit, tantum illi dabitur de tormento & luctu.

Luk. 12. To whome much is giuen, much shal be required of him.

Cyp. The iustice of the King, is the peace of the peo-

ple, the defence of the countrie, the saluing of soules, the temperature of the aire: it makes faire weather by sea, and plentie at land: it putteth awaie the murmuring of the poore, and vnto himselfe is the hope of future blessednes.

That which thou doest to one, looke to finde it of another. If thou be obedient and louing, thou shalt haue peace with men, and warre with vice.

Truth.

Trueth.

Great is the trueth, and it prouaileth.

O ye fonde Galathians, who hath bewitched you to disobey the trueth?

The mouth that speakes lies, killeth his soule.

Hee erreth that beareth in hande hee knoweth the trueth, and yet liueth naughtelie.

Chryſ. Such is the condi-
tion of falſehood or error, al-
though no man withſtand it
yet it wil wax old and decay:
& contrarily, ſuch is the ſtate
of truth, though many with-
ſtand and ſeeke to oppreſſe it,
yet it will riſe and increaſe.

Chry. He is not onely a be-
traier of the truth, who ſpea-
keth a lie for the truth, but he
alſo that pronounceth not the
truth freely, which he ought
to pronoũce, or defendeth not
the

the truth freely, the which he ought to defend.

Ibid. If it be vngodly, not to speak the truth for feare of death, how can it be lesse vngodly to hide the truth for liuing or vaine glories sake.

Sen. Rich or noble men, though they haue all things, yet one thing they lacke, and that is, some one to tell them the truth: for he that will accompanie with such people, must either laie truth aside,

or let friendship go.

Restitution.

Let not the wrong doing of the iust please thée.

A kingdome is translated from one nation to another for iniustice, wrong dooing, deceitfulnes, and scorning or railing.

If another mans goods be not restored when it may bee restored: thou art not po-

penitent, but doeſt faine it: for if penitence be not truely done, the ſinne ſhall not bee forgiuen, except things taken awaie be reſtored.

If he be caſt into fire that hath not giuen of his owne goods, where ſhall he be caſt ỹ taketh awaie other mens? If he burneth with the deuil that cloathed not the naked, where ſhall hee burne that ſpoiled them?

Ful. If vnfruitfulneſſe

bee cast into the fire, what doth robberie deserue? Or what shal he receiue, that taketh away other mens, if he shall burne that hath not giuen of his owne? If iudgement without mercie shalbe to him that did not the work of mercie, what iudgement shall bee to him that robbed the poore?

Death.

Iob. 30. I wot thou wilt de-

deliuer me vnto death, where there is a house appointed for euerie one that is aliue.

Luk. 12. Make your selues ready, for ye know not what houre the Sonne of man wil come.

August. de ciu. Dei. The first death driueth the soule willingly out of the body: the second death doth holde the soule against her will in the bodie.

Aug. de cura pro mor. The rich

rich man had a care of his friends that were aliue, although he wiſt not how they did: ſo we haue a care of the dead, though we wot as litle what they do.

What is death, but the leauing of the bodie, and a laying downe of an heauie burthen: In caſe the man haue no other burthē wherwith hee may bee throwen headlong into hell.

Well ought euerie man

to

to dreade his ending daie, for looke in what state hee shall bee then at his departing out of the world, such shal he be iudged at the daie of iudgement.

Naked we are borne, and naked we die, no difference in dead bodies, saue that the bodies of the rich doe stinke vilely with much pampering.

Make death to be of thy familyar acquaintaunce, by

by continuall thinking vpon him, that when God appointeth it, thou maiest be readie to méete with him.

Sen. He that dieth in his youth, hath no moze cause to complaine, than he that hath a quicke dispatch of a voyage.

Ibid. The eternal law ordeined nothing better than in giuing vs one waie to come into the wozld, and many waies to go out of it.

Re-

Resurrection.

2. Mac. 7. Unlesse we hoped that they who were slain should rise againe, it should seeme superfluous and vaine to intreate for the deceased.

Greg. in mortal. Our redéemer take vpon him death that we might not feare to die, hée shewed vs his resurrection, that we might assuredly trust to rise againe.

Greg.

Let vs consider the little séed of euerie trée that is cast into the earth, how a trée therof may be brought forth, and let vs comprehend, if we can, where so great a trée might be hidden in so small a bulke of that seede: where the wood, where the rinde, where the green leaues, and where the plentifulnesse of that fruit, why should we thē maruell how God can turne that little dust that commeth

of

of our bodie into a man: when of a little ſéede there riſeth ſo huge a thing as is a great trée.

If there be no reſurrection, neither is there anie God nor anie prouidence, then all things are wrought & conducted by Fortune. We ſée many righteous men to liue in penurie, and to ſuffer wrong, and contrarily, ſinners and vnrighteous perſons to flow in all kinde of wealth and volup-

voluptuousnes: what man of right mind wil thinke this to be the worke of iust iudgment or wise prouidence: therefore there shall be a resurrection, for God is iust, and rewardeth them that put their trust in him.

Iudgement.

Iob. 9. I feared my works knowing thou wouldest not spare an offender.

Rom.

Rom. God will reward euery man according vnto his workes.

Aug. de ciu. Dei. Then shall he come openly among the iust, to iudge iustly, that came priuily to bée iudged of the vniust vniustly.

Aug. de Symb. That Iudge is not to be preuented by fauour, nor to bée bowed with pittie, nor to be corrupted with mony, nor to be appeased with satisfaction or pe-

nance. Let the ſoule deale as well as ſhee can for her ſelfe, while there is place for mercie, for there ſhal be the place of iuſtice.

When our Lorde ſhall iudge the wofull world, the moſt puiſſant kinges ſhall come forth naked: that fooliſh wiſe man Plato ſhall be brought forth with his ſcholers, the wittie argumentes of Ariſtotle ſhall not helpe him, when the ſonne of the

poore

poꝛe maide ſhall come foꝛ to iudge the furtheſt partes of the earth.

Greg. When I call to minde Iob on the dunghill, Iohn famiſhing in the wildernes, Peter tozmented on the croſſe, I think how God will puniſh the repꝛobate in time to come, ſith hée intreateth ſo ſharpely them whom he loueth.

Hier. ſuper Mat. So often as I conſider that day, my

whole bodie doth tremble for feare, for whether I eate or drinke, or do any other thing alwaies mée thinketh that fearefull blaſt of the trumpet ſoundeth in mine eares, riſe yée dead and come to iudgement.

Heauen.

Eſdr. 8. The moſt higheſt hath made this worlde for many, but the world to come for a few.

1. Cor.

1. Cor. 2. The eie hath not ſéene, nor the eare heard, nor hath it aſcended vnto the hart of man, what God hath prepared for them that loue him.

Aug. de pœnit. Haſten thether where thou maieſt liue euer, if thou ſo much loueſt this wretched & flitting life, where thou liueſt with ſo much a doe, running, wraſtling, ſwearing and ſighing, and canſt ſcarſe prouide thy

bodily neceſſaries how much rather oughteſt thou to loue the life eternall, where is no labour nor any care to be taken, but rather great felicitie, happy liberty, happy bleſſednes, where ſhall bee fulfilled that which our Lord ſaith in the Goſpell: Men ſhall be like Angelles, the righteous ſhall ſhine, &c.

Aug. ſuper. Pſa. The poore Widdowe bought as much for two mites, as Peter did by

by forſaking his nets, or Zacheus by giuing the halfe of his liuing.

Aug. in Epiſt. If riches bee loued, let them bee laide vp where they cannot periſh: if honour bee deſired, let it bee ſought where none hath it but the worthy: if life bée liked, let it be gotten where no death ſhall end it.

Barn. in ſer. O Lorde there be manie that would raigne with thée, but they will not

ſuffer with thée, they woulde finde thée, but they will not ſéeke thée: they would come where thou art, but they wil not follow thée.

Chryſ. ſuper Math. Great is the violence, if a man born in earth catch heauen for his portion: if he obtaine by vertue that which he cannot by nature. The kingdome of heauen ſuffereth violence, for that the glorie of the Lord of Iſrael which was due to the fathers

fathers, foretold by the Pro-
phets, & offered by Christ, is
surprised and occupied by the
faith of the Gentiles, whiles
they by the penance which
Iohn preached, doe reuiue to
the heauenly Countrie, as it
were returning to a strange
place.

Greg. in mor. Onely to the
righteous are the rewardes
of the heauenly countrie due,
so as the humble, the chast,
the meeke and the mercifull,

are they which attaine to the ioyes eternall.

Hell.

Math. 8. The children of this worlde shall be cast into vtter darkenesse, where shall bée weeping and gnashing of téeth.

Apoc. Lake how much a man hath glorified himselfe, and béene in pleasures, so much giue him of sorrowe and torment.

Greg.

Greg. in Dialog. There is but one fire of hell, but the same tormenteth not all sinners after one manner: for euerie one shall finde there so much paine as his sinnes require.

Ibid. Like as when manie men stande in the sunne, all feele not a like heate, for that some bee more hote than other: euen so in that one fire, there is not one manner of burning, for as much as the diuer-

diuerſitie of ſins cauſeth that there, which the diuerſitie of bodies worketh here.

Greg. ſuper Math. They ſhall be caſt into darkneſſe, that they may there gnaſh their téeth, who delighted here in eating. For crying out is cauſed of heat, & gnaſhing of téeth is cauſed of cold. There hel is ſhewed to be of two ſortes, to wit of extreme colde, and of intollerable heate.

Ibid.

Ibid. In hell shall be intollerable colde, vnquenchable heat, a worme that neuer dieth, a stinke intollerable, extreme darknes, the scourge of torments, the horible sight of deuils, the confused heap of sins, and dispaire of all good things: for vnto those wretches there shall be a death without dying, because there death alwaies begins, and cannot end.

Hugo de S. Vict. Hell

is

is a lake without measure, déepe without bottome, full of incomparable burning, ful of intollerable stinkes, full of innumerable sorrow: there is miserie, there is darknes and euerlasting horrour, where there is no hope of any good thing.

Isodor. de summo bono.

The fire of hell shal giue light to those wretches, to the encrease of their owne woe by séeing it: and not to any comfort,

ſorte, leaſt they might ſée whereof to reioyce.

A note touching the profeſsion of great knowledge in the ſcriptures.

CUnning is not to be blamed, if it be wel ordered, for it is good and commeth of God: but a cleane conſcience and a vertuous life is much better, & more to bee deſired. O if ye could bee as buſie to auoide

auoide ſin, and to plant ver-
tue in our ſoules, as we be to
moue queſtions. At the daie
of iudgement it ſhall not bée
aſked of vs, what we haue
read, but what we haue don:
not how well we haue ſayd,
but how religiouſly we haue
liued. Tell mée now where
be all the great Clarkes and
famous Doctors, who flou-
riſhed while they liued? Now
other men occupie their pro-
motions and dignities, who
thinke

thinke full little of them. He is great that hath great charity, and he that is litle in his owne sight, and that setteth at naught great things. And hée is well taught that forsaketh his owne will, and followeth the will of God. Behold the perfection of the life, and religion of the ancient fathers, and you shall sée how little it is that we do in comparison of them. They serued our Lord in hunger & thirst,

in heate & cold, in nakednes, in labour, in vigils & fasting, in praiers & holy meditations, in persecutions, & many reproches: they refused honours and bodily pleasures, that they might haue the euerlasting life: how straight and abiect a life leade they in wildernesse: How grieuous temptations suffered they: What rigorous abstinence vsed they: How great zeale & feruour had they to spirituall profit:

profite: How strong battels held they against sinne: On the day they laboured, on the night they praied. And for the great swætnes that they had in heauenly contemplation, they forgot oft times their bodily refection: all riches, honor & dignities they renounced for ỹ loue of God. Now a daies he is counted vertuous that is no offender, and that may with patience keep some litle sparke of that

vertue and fauour which hée had firſt.

Another note concerning the paine ordained for ſinne.

IT is better now to purge ſin, and to put away vice, than reſerue it to be purged héereafter: what ſhal the fire or torment deuoure but thy ſin: Truly nothing. Therefore ỳ more thou ſpareſt thy ſelfe

selfe now, and the more thou followest thy fleshly liking, the more grieuously shalt thou waile hereafter. In such things as a man most hath offended, shall he be most punished. The slouthful persons shall bée there pricked with burning prickes of yron, and gluttons shall bée tormented with great hunger & thirst, the lecherous and louers of voluptuous pleasures shal be filled with burning pitch, and

the enuious ſhall waile and houle as doe madde dogges, there ſhall no ſinne be without his proper torment: the proud man ſhall bee filled full with all ſhame & confuſion: the couetous ſhall bée pined with all penurie & néede, one houre there in paine ſhall bée more grieuous, than here an hundred yeres in the ſharpeſt penance: then ſhall hée ſtand as a iudge, that here ſubmitted himſelfe méekly vnto the iudge-

iudgement of man: then shall the meeke poore man haue great confidence and trust in God, and the obstinate proud man shall quake and dreade: thē euerie deuout person shal be ioyfull & glad, and then irreligious persons shall waile and dread: then shall the vile habit shine cleere in the sight of God, & the precious garments shall wax foule & lothsome to behold: then the despising of worldly goods shall

bée more of value than all worldly riches and treasure: then shalt thou haue more comfort for thy deuout praying, than for all thy delicate fœding: then shall it please more a strait life and hard penance here, than all worldly delectation & pleasure. Learn therefore now to suffer the small tribulations in this world, that thou maist then be deliuered from the greater ordained for sin. First proue

here

here what thou maiſt ſuffer héereafter, and if thou maiſt not now ſuffer ſo little paine, how ſhalt thou thẽ ſuffer the eucrlaſting torments: thou maiſt not haue two heauens that is to ſaie, to haue ioy & delectation here, & after with Chriſt. Moreouer, if thou hadſt liued alwaies in honor or in temporal felicitie, what ſhould it profite thée dying now: He that loueth God dreadeth neither tormẽt nor

death: a perfect loue maketh a ſure paſſage to God. But if a man yet delight in ſinne, it is no merualle if hée dreade death and hell.

A third fruitfull note concerning curious ſearching in matters of faith, & ſpecially about the holy Euchariſt.

THou muſt beware of a curious and an vnprofitable

fitable ſearching of this moſt
profound ſacrament: if thou
wilt not bee drowned in the
great depth of doubtfulnes:
for he that is the ſearcher of
Gods maieſtie, ſhalbe thruſt
out of glorie. God is of pow-
er to worke much more than
man may vnderſtand: neuer-
theles a meek & humble ſear-
ching of the truth, readie al-
way to be taught, & to walke
after ỹ teachings of holy fa-
thers is ſufrable. Bleſſed is ỹ
ſim-

ſimplicitie that doth leaue the waie of hard queſtions, & goeth in the plaine and ſtedfaſt way of the commandements of God, many haue loſt their deuotion, becauſe they would ſearch higher things than pertaine to them. Faith and a good life is aſked of thée, and not the highnes of vnderſtanding, nor the déepnes of the myſteries of God. If thou may not vnderſtand nor take ſuch things as be within thée how

how maiſt thou then com-
prehend thoſe things that bée
aboue thée. Submit thy ſelfe
therfore méekly to God, and
ſubmit alſo thy reaſon vnto
faith, and the light of know-
ledge, & true vnderſtanding
ſhalbe giuen thée, as ſhall bée
moſt profitable & neceſſarie:
for there be ſome that be gri-
euouſly tempted of the Faith
and of this Sacrament: but
that is not to be imputed to
them, but rather to the ene-
mie.

mie. Therefore care not for him, nor dispute not with thoughts, nor answer to the doubts, which thine enimie shall laie to thée: but beléeue the wordes of God, and beléeue the Saintes and Prophets, & the wicked enimie shall anone flie awaie from thée. And it is oft times much profitable that the seruants of God should feele & sustaine such doubtes for their more proofe, and commonly the e-

nemy

nemy tempteth not vnfaithful people and sinners, whom he hath sure possession of, but he tempteth & vexeth in diuers manners the faithfull & deuout persons. Goe therefore with a pure and vndoubted faith, and with an humble reuerence proceed to this sacrament: and whatsoeuer thou canst not vnderstand, commit it faithfully to God, for God will not deceiue thee, but he shall be deceiued that trust-

truſteth ouer-much to himſelfe. God walketh with the ſimple perſons, hée openeth himſelfe, and ſheweth him to méeke perſons: he giueth vnderſtanding vnto them which are pure in ſpirit, he openeth his will vnto pure and cleane minders, and hideth his grace from them that bée curious and proude. Mans reaſon is féeble and weak, and ſone he may be deceiued: but faith is ſtable and true, & cannot bée decei-

deceiued. Therefore all reason and all natural working must followe Faith without further reasonings: For faith and loue in his holy and most excellent sacrament, surmoũt & worke high in secret manner aboue al reason. O the eternall God and Lord of infinit power doth great things in Heauen and in Earth that may not be searched. For if the works of God were such that they might be lightly vn-

derstanded by mans reason, they were not so marueilous & so inestimable as they bée.

A tripled reason shortly and particularly yeelded of some decay of Christian duty, obserued in xii. sundry states or degrees of persons.

First, why be there many children not truely obedient to their parents?

One

One cause may bee, for that the parents themselues be not only not giuen to obey the wil of God, and the counsaile of the holy Ghost in his Church, who is the spirituall Parent and Nurse of the faithfull, but are rather enclined to follow their owne fancy & fleshly delight, which are the nurs and wel-spring of the greatest disobedience.

Secondly, because they bée negligent in giuing sound &

godly instruction with needfull example of kindly loue.

Thirdly, because it is the iust iudgement of God, that men many times be annoied or punished in the same manner that themselues offēded.

Why be there so few parents that tender the soules health of their children before worldly wealth?

First, neglecting the bond of nature, which ought to bee

of

of more force than the law of friendship, they fall too short of the duety of common christiã charity, so as that which they should seeke and vouchsafe to any christian brother, be he neuer so much a stranger, they omit euen to their owne children at home.

An other cause is, for that they who haue so much delighted in fleshly and earthly things, haue so litle taste and sauouring of ghostly & spiri-

rituall thinges, that they are more ready for to take anye worldly commodity, then to procure them purged and stripped of vice, much lesse to be clad & inriched with vertue and goods of grace.

Thirdly, for that they consider not the dignity of the soule, and but superficially, or negligently regard the iustice of God, in rewarding of vertue and punishing of vice. And this through want of

of faith.

Then how happeneth it that there are so fewe Christians found faithfull in the truth, sith the faith of Iesus Christ is most holye and true.

This may come of presumption and blindnesse of minde, wrought by the spirit of errour, as when some presume ouer much that because god hath created vs to saluation, therefore we can not be

damned: and because he hath redeemed vs with his pꝛecious bloud, thereforꝛe we can not but be saued. Likewise some do pꝛesume of their good wꝛorkes, and others of onely faith.

An other cause is, forꝛ that they do not duely regard the wholesome pꝛecepts & counsailes of our Sauiour in his wꝛord. Also want of deuotion in the sacraments which our Sauiour left vnto his people

forꝛ

for their Spirituall health, comfort, and remedy, when they delight in base and vile things, refusing that which is excellent and eternall.

VVhy be ther so few conuerted to godly life by true penance or repentance?

The greatnesse and ouermuch heaping of their sinnes is the cause that they doe not feel the waight and greeuousnesse

nesse of them, no more then he that is oppressed with sickenes, wotteth where hee hath most neede to be cured.

Moreouer, an euil custome wil hardly be lefte: vile and filthy delectatiõs which haue beene so long sweet, wil not yet become sower without crosse and affliction.

Obstinacy of minde, and a purpose to perseuere in the former delighted sinnes, wil not be oppressed or remoued by

by threatninges, preaching, nor good counsaile.

VVhy doth there follow so litle fruit of preaching?

Because of some imperfections in Preachers, some preaching for vain-glory, to shew their eloquence & get praise of men, some to spread their singular conceit and opinion: and few that preach simply, for the honor of God, and

and true health of soules, sealing their words with example of their owne good workes.

Secondarily, through default of the hearers, who either are indurate by light regarde and lacke of grace, or else distracted by diuersity or contrariety of doctrine.

Thirdly, for the electes sake, that hereby they may know themselues aduanced vnto the height of grace and glo-

glorie, when they see others cast off by their fault or negligence.

Why bee there so fewe counted good and virtuous men among them that bee learned?

First, because of a corrupt and false intent, which they haue in their study, which is, not to the end of vertue, but for liuing and worldly worships sake.

Also

Also because of pride and swelling of minde, or otherwise because of a naughtie affection which many haue in earthly & fleshly things: whereby they are not giuen to deuout praier and seruice of God, bt rather becom vn mindefull of the ende of learning and true wisedome.

VVherefore in time past were not the greatest part of Cleargye-men counted good

good and vertuous seeing they were hired vnto vertue as others be to their labour?

For that perhaps they take not their order of a pure intention, and with due preparation to receiue the gifts of the holy Ghost.

Secondly because some attended more to the cares and affairs of the world, and following the appetites of the flesh,

flesh, then to the charge and dignity of their sacred vocation.

Thirdly, for that percase there did want in them the true loue of GOD and their neighbour, and ouer that an earnest purpose to fast and pray, & to saue soules of their owne charge, which Christe hath redæmed to be saued.

Howe commeth it that there were so fewe wealthy and

and great men found to be vertuous or of worthy valure?

One cause was, for that they thought themselues enobled and made worthy of honour or great worship by the vertue and valure of their olde ancestors.

Also for that it was not duly considered, that Nobility was ordained chiefly for the honour of God, and common

vtility of his people, whome they ought not to greeue or oppresse with hard rents and fines, or other cruel and vngentle dealing.

Also because of taking ouer-much pleasure in voluptuousnes, and other vices & wanton vanities, wherein their great riches was most bestowed, which many times they might haue better employed for the health of their soules, the benefite of their com-

common wealth, and relæ-uing of their nædy neighbor.

Why bee there so fewe true labourers, craftſ-men, and ſeruants?

One cauſe is, for that they ſæk not the kingdom of hea-uen, but rather which waye they may make to them-ſelues beſt wages at the wæke or yeares end.

Alſo, for that they conſider

not the dignity of the soule, nor dread the iustice of God. Thirdly, because they sée and perceiue in a maner all other degrées faulty in their calling, so as they being of the most inferior degrée, can deriue litle good example from their better and superiors to draw and encourage them vnto the iust performing of their duety.

Or else because of a certain liberty taken of conscience, when

when all accounts be so long deferred, which maketh almost, that all Maisters, Mistresses & Magistrates, doe at this hour find their own feathers in their own wounds.

VVhy bee there so fewe good men of Marchaunts?

Because in their trade and trafficke they feare not to offend God by lying, deceitfulnes, and breaking the holines of the Sabaoth.

Also, if good conſcience be once wrecked or laide aſide, ſinne is made but a light and ordinary matter.

Laſtly, for that their mind and loue is not vppon God, nor care they for theſe ſpiritual things, but rather to bee ſatiſfied in carnality, ſenſuality and couetouſnes of gain.

VVhy bee there ſo fewe widowes that be chaſte and vertuous women?

For

For that whiles they were married they liued carnally, without any deuout mind or ghostly care.

Secondarily, because they loued, serued, and obeyed the will and liking of their husbandes better then God.

Thirdly, for that they giue not themselues to the obseruing and performing of widowes duty, in fasting, praier, almes, & sole or sober conuersation, litle remembring

or considering their sorrows past in the wretchednesse and miserie of Eue.

VVhy bee there so fewe maydes that seeke and desire to continue in their virginity?

One cause is, for that they little know, nor are of capacity to consider the dignity of that state.

Then for that they doe not giue

giue themselues to resist carnall desires, nor doe helpe or fortify their weakenes with fasting, prayer, & inuocation.

Also, for that they doe not marke by what causes they may be comforted and incouraged therein, sith they are honoured by nature, and by the worthiest amongst men, they are honored in scripture and preferred in grace and glory. Wherefore in sundry parts of Christendome, the

maide of knowen, honeſt and vertuous life when ſhe dieth ſhée hath for her a hearſe of blacke, placed in the Quire with a guilt coronet ſet thervpon, as an honour vnto the ſtate, encouragement to the followers, and a ſigne of the hundred-folde fruite worthy of a Crowne.

The Concluſion.

TO conclude, that thou haſt perhaps theſe many yeares

yeares neglected the due ac-
count and sorrowing for thy
sinnes, here hast found proofe
of thy great fault and testi-
mony of thy folly. The obsti-
nate sinner persevering in
his custome, may read here
the description and calender
of his conscience, he that by
his office or vocation hath
pleadged ẏ price of his owne
bloud for the safety and con-
duct of others, may perceiue
hereby (if he be not too much
blin-

blinded with worldly respect) how busie a toil pertayneth to the discharge & clearing of himselfe. O subtiltie vnsound that deceueth in thy selfe thine owne soule. O folly most filthy, that fighteth against thy proper health and happines. No dallying with holy or ghostly thinges. God will not bee mocked. If heauen might be had with continuall following the desires of the flesh, then the wisedom

and

and carefull regard of the holy fathers was mere folly, their straightnes of life, vain and like lost labour. Sero sapiunt Phryges, but let vs remember our selues in time, proclayming and practising with the conuerted Ninuites.

Sackcloth, dust and ashes.

FINIS. I. N.

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